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Culture vs. Cult

by

CALIPH HYMENAEUS BETA X°

Do what thou wilt shall be the whole of the Law.

OUR FOUNDING EDITOR, ALEISTER CROWLEY (also known as Baphomet X°, The Master Therion etc., etc.) considered a balanced, wide-ranging education a prerequisite to complete initiation. Unlike most spiritual teachers, Crowley was worldly-wise as well as unworldly-wise, conversant with the work of the artists, writers, scientists and philosophers who defined his times. He accordingly used The Equinox, which he subtitled "The Journal of Scientific Illuminism," to publish reviews and study guides, as well as individual works that have since become standard references. A poet in his own right, he maintained that initiation finds tangible expression in creative genius, and so issued the finest literature and poetry possible. This formed the editorial subtext of the original Equinox, and in that spirit we issue this new number. Successive generations of artists, writers, poets, filmmakers, dramatists, scientists and philosophers have contributed much to the birth of what we call Thelemic culture. Magick and the arts share the willingness to explore new modes of perception and expression, to experiment with consciousness itself, and communicate even if a new vocabulary is called for. This issue features both contemporary poetry and cinema (the poetry of light) that demonstrate this.

The poets have always been with us, although we (for our part) have not always fully reciprocated--after being introduced to Allen Ginsberg in the 1950's, my predecessor Frater Saturnus X° reportedly asked that ``beatniks" not be brought around. I mean no disrespect to Saturnus, who after all knew and (in his way) encouraged half of the artistic contributors to this issue. But I am reminded of Robert Kelly's scribes & scholars of the College of the Holy Spirit, resting from their carnival appearances or conning the sermons they will whisper, o holy poison, in the ears of sleeping dominies. These are men who live for nothing but truth & love. Which is true of everyone in the world, but these men know it.

We must never forget that it is we who run the risk of becoming "sleeping dominies"--the poets know their business and a goodly part of ours. I should know--my poetry submission was respectfully declined.

The work of living writers forms a counterpoise to the historical material in this issue, all of whose authors are deceased (with the possible exception of Frater Ad Veritatem). We have collected virtually all of the

O.T.O.'s founding documents for this number--it was dubbed the "ancestor worship" issue during compilation. The purpose of this collection is twofold: first, to provide a ready compendium of the essential O.T.O. material as a guidebook during the renaissance the Order presently enjoys, and secondly, to make plain to the public exactly what the Order is, and is not. The O.T.O. is a manifold organization with a complex history and philosophy, rich in written, oral and ritual tradition. It is also the Aleister Crowley Estate, responsible for preserving his writings and setting consistent standards for Thelemic scholarship. These are essentially conservative functions, yet the O.T.O.'s design preserves flexibility and adaptability, without which "Thelemic Order" would be a contradiction in terms. While it has never been necessary to join the O.T.O. to be a Thelemite, it is central to the Order's "experimental design" that being a Thelemite never becomes a bar to membership. In this important sense, the O.T.O. is a crucible for the development of the social models necessary to a Thelemic culture, as opposed to Thelemic cult.

My predecessor as head of the O.T.O., Caliph Hymenaeus Alpha 777 X°, rescued the O.T.O. from the brink of extinction. Only a decade ago the survival of the Order was in question, but as the leader of a handful of survivors from the Crowley era who had tended the flame for over forty years, Hymenaeus Alpha fanned it into life. Educated in political science and a management analyst by profession, he also successfully addressed the greatest long-term threat to the Order: the "cult" tendency in Thelema, manifesting as extreme conservatism on the one hand, and anarchic radicalism on the other.

The "conservative" wing--Marcelo Motta and his Society Ordo Templi Orientis (S.O.T.O.)--evinced a fanatical elitism that laid claim to exclusive representation of Thelema in all its forms. After tolerating repeated attacks from this group in their apocryphal Equinox "Volume Five," Hymenaeus Alpha filed suit in Federal Court and won a clear-cut victory--not for the O.T.O. alone, but also indirectly for many others who were abused in, or simply confused by, the offending works.

The "anarchic" wing's development was spurred by the writings of Mr. Kenneth Grant, whose excellent book *The Magical Revival* indeed contributed to a genuine revival in the early 1970's. In subsequent works, Mr. Grant (who was expelled from the O.T.O. in the mid-1950's) claimed to be Outer Head of the O.T.O., and proceeded to organize an "O.T.O." with complete disregard for the intent of Crowley and the original founders. Grant was, for example, extremely critical of the business aspects of the O.T.O., which are clearly a part of the original charter. Hymenaeus Alpha met this trend by simple example--he established a reputation as a tolerant monarch, and thereby gave the lie to anarchy. We count some of Mr. Grant's most enthusiastic readers among our members.

First published in England beginning in 1909 EV, *The Equinox* served as

the Official Organ of the A.·A.·. Crowley issued a new number on each equinox, and the ten numbers of Volume I are now a standard reference-library set. After Crowley's induction into the Ordo Templi Orientis in 1913 EV The Equinox became an Official Organ of the O.T.O. as well, beginning with Volume I(10). Although they shared the same journal for several numbers, the A.·A.·. and the O.T.O. were and are distinct organizations. They are so often confused that Saturnus X° asked Crowley for an official statement on the subject:

The difference between the A.·A.·. and the O.T.O. is very clear and simple. The A.·A.·. is a sempiternal institution, and entirely secret. There is no communication between its members. Theoretically, a member knows only the superior who introduced him, and any person whom he himself has introduced. The Order is run on purely spiritual lines.

The objective of membership is also entirely simple. The first objective is the Knowledge and Conversation of the Holy Guardian Angel. The next objective, omitting considerations for the present of the 6°=5 and 7°=4 degrees, is the crossing of the Abyss, and the attainment of mastership of the Temple. This is described very fully especially in Liber 418. Much less is written about the 5°=6 degree, i.e. the Knowledge and Conversation, because it is too secret and individual. It is impossible to lay down conditions, or to describe the experiences in detail.

The O.T.O. has nothing to do with this, except that *The Book of the Law* and the Word of the Aeon are essential principles of membership. In all other respects, it stands by itself as a body similar to Freemasonry, but involving acceptance of a social and economic system which is intended to put the world on its feet. There is also, of course, the secret of the IX° which is to say, the weapon which they may use to further these purposes.

To show you the difference, Theodor Reuss was Supreme Head of the O.T.O., but was not even a probationer of the A.·A.·.

Crowley spent the last of his inheritance in releasing Volume I, after which its publishing history becomes erratic--The Equinox had the first of many interruptions in 1913 EV. Crowley termed this first hiatus Volume II, "a volume of silence," in accord with an A.·A.·. rule of alternating 5-year periods of speech and silence.

Volume III was issued by the O.T.O. under four administrations of the Order over 67 years. (The "5-year" rule was disregarded, presumably since it pertained to the A.·A.·.) Volume III has a complicated bibliography whose twists and turns are a bell-wether of the Order's fortunes. The first number of Volume III to appear was the well-known "blue" Equinox, issued from Detroit in 1919 EV. Crowley outlined the proposed contents of the remainder of Volume III in this number, but Volume III(2) never appeared (although it reached galley-proofs and was included in the series as if issued). In subsequent numbers of

Volume III The Equinox came to assume the character of a series of occasional monographs. Number 3 reached galley-proofs in 1927 EV, but was delayed until 1936 EV when it appeared in partial form as The Equinox of the Gods (actually part one of four parts of Book Four Part Four, to have included the Commentary to The Book of the Law). Number 4 appeared in 1938 EV as Eight Lectures on Yoga. Number 5 was announced in 1938 EV as the Tao Teh King but actually appeared in 1944 EV as The Book of Thoth. Number 6, Liber Aleph, was close to production at Crowley's death in 1947 EV but appeared posthumously in 1962 EV. (Its "publication fund"--contributions from the American O.T.O.--was found untouched under his deathbed.) This was followed by the Shih Yi (Yi King) (Number 7) in 1971 EV, the Tao Teh King (Number 8) in 1975 EV and The Holy Books of Thelema (Number 9) in 1983 EV. The present issue therefore completes Volume III.

The O.T.O.'s structure, history, aims and philosophy are well-represented in this last number of Volume III--the most comprehensive collection since Volume III(1). Caliph Hymenaeus Alpha was a pragmatist as well as a visionary, considering these papers plans for the future O.T.O. He observed the principles, and where practical, implemented them formally, as we are doing with the forthcoming promulgation of the Constitution. Although much of this material has been termed outdated or ignored outright--even by self-styled "representatives" of the Order--these papers stand as the foundation on which we must build if we would do honor to our predecessors' vision, and lay claim to their inherited wisdom.

Love is the law, love under will.

`YMENAIOS B X°
CALIPH HYMENAEUS BETA
Rex Summus Sanctissimus, U.S.A.
Acting Frater Superior, O.T.O.

ALEISTER CROWLEY

The Master Therion

A Biographical Note

What follows is strictly speaking more autobiographical than biographical since it is attributed to Aleister Crowley. The late Gerald J. Yorke suggested that this paper could be identical with Liber 666--The Beast, which is otherwise not extant. One page of the original English typescript is lost; however, the text was recovered through double-translation from the 1925 E.V. German publication. It includes the full text of the "Oath of the Abyss," and readers are cautioned that this Oath is traditionally held to be absolutely efficacious and hence not to be taken casually or lightly.--H.B.

SOME SIX MONTHS after the death of Eliphas Levi Zahed, in the Year (1875 E.V.) of the foundation of the Theosophical Society, was born a

male child. The sign Leo being in the ascendant at his nativity, he is here called by that name.

The family of Leo was both distinguished and prosperous; he received the best education available in the land of his birth.

In the beginning of the third year (1897 E.V.) of his studies at the University, he underwent what may be called the Trance of Sorrow. That is, he perceived the vanity of all earthly ambition.

This conviction so took hold of him that he renounced, then and there, his career, despite the brilliant promise which it would otherwise have afforded, and resolved firmly to devote himself without reserve to the Great Work. By this he meant, to find a medium in which effort might secure success immune to the assaults of Time and other conditions of human existence. For his mind was yet young and untaught.

His first reading of the literature of Alchemy and kindred subjects, to which he now resorted, convinced him of the existence of a Secret Body of Initiates competent to aid him in his research.

He sent forth instinctively an intense current of Will, calling upon the Masters in such a Sanctuary to come to his assistance.

The call was immediately heard. Indeed, at the moment of its utterance (Easter 1898 E.V.) he was in the closest possible association with one of them, albeit this man so concealed his true nature that Leo did not discover the truth until three years later, when his need evoked the aid of this Master.

In the summer of 1898 E.V., Leo travelling in the mountains of Europe, fell in with a man who proved to be an eager student of Alchemy. He pursued this acquaintance, and exacted from him a promise to introduce him to a more advanced adept. The latter him introduced him into that organization, so that he obtained his first initiation on November 18, 1898 E.V.

In this Society Leo made rapid progress and attained early in 1899 E.V. the highest grade which its Chief was permitted to give. Within one or two months of that event that Chief, who was but the visible representative of Secret Chiefs, committed so grave a blunder, as a culmination of a series of blunders, that he lost Their confidence. The Outer Order which depended on him dissolved at once in confusion. Unfamiliar with the Inner workings of the Order, and realizing his own inability to judge a matter beyond his knowledge, Leo remained openly loyal to the fallen Head; but as he felt instinctively that he could not learn any more from this source, he undertook a journey of three years to the remotest parts of the earth, searching incessantly for further enlightenment.

The Masters, who were watching him, sent out messengers from time to time, in order to teach him in many secret paths of enlightenment. In all these he attained the greatest success; it can be said that at his return to the country of his birth in 1903 E.V. he was the most advanced adept (as distinguished from a Master) in the world. And yet he was so far from accepting his progress with satisfaction, that he formally and finally gave up the Great Work as insignificant.

And this too was the Plan of the Masters.

Having surrendered his True Will so far that he had married (August

1903 E.V.) and settled down to the life of an ordinary man, having built up a fortress of resentment against all spiritual assault, Leo had become a fit instrument to carry out the inscrutable designs of the Masters.

At the end of a sporting expedition in Asia he stayed in Cairo for the Season with his young wife, a woman of neither instinct for, nor interest in, any but the most frivolous of worldly amusements.

Now the Masters, the Secret Chiefs of the Order to which he owed his first initiation, are the directors of the spiritual destinies of this planet. These men chose this woman (of all women) to carry Their Will to the Aspirant who had renounced his aspiration.

Leo received their message with quiet mockery: he agreed to carry out the instructions conveyed by his wife in a spirit of irony, resolved to demonstrate to her the absurdity of her claim to be in communication with a praeter-human Intelligence.

The principal of these instructions was to shut himself up in a certain room of his house for one hour daily for three days (April 8 - 10, 1904 E.V.) that he might write what should then be given to him.

He was astonished beyond measure when, on the stroke of the appointed hour, he heard the accents of a human voice, speaking in English (a language he understood sufficiently for the purpose) and continuing until the sixty minutes had exactly passed.

This occurred on the two succeeding days: the result is the Manuscript known as Liber AL vel Legis; or The Book of the Law.

Other communications were made at about this period by the Secret Chiefs. They proved beyond all possibility of doubt to Leo, a firm sceptic accustomed to mathematical and scientific methods of criticism, their own existence, and their possession of power and knowledge far exceeding anything hereto conceived as human.

This proof, at least the major part of it, a portion ample to establish the above thesis, is extant; it is contained implicitly in the MS. of Liber AL itself, and is accessible at any time to any Aspirant to the Secret Wisdom.

It is in this book, also, that the Secret Chiefs conferred upon Leo the title of TO MEGA VHRION, with its corresponding number DCLXVI; as the Master Therion, therefore, let him henceforth be denoted. (It was not for many years that he became fit to assume this office in its full scope; he did so on October 1915 E.V.)

They instructed him definitely to take over the rule and governance of the Order, assuming the place vacant by the fall of the original Chief; and to publish openly the whole of the secret knowledge in his possession in such a form that it might survive the general catastrophe to the whole of civilization, which They saw was imminent. (The war of 1914 -18 is to be regarded as the preliminary skirmish of this vast world-conflict.)

The effect of this upon Therion was to bring out two contradictory elements in his character.

On the one hand: he was absolutely convinced of the truth of the claims of the Secret Chiefs, of their praeter-human attainments, and of Their right and power to direct the course of events upon this planet.

Moreover he was bound to Them by his original oath at his first initiation.

On the other hand: he was wholly at variance with great bulk of philosophy and ethics set forth in Liber AL. He was filled, in short, with two conflicting currents of enthusiasm and resentment.

In the upshot, after a mostly contemptuous attempt to carry out formally Their first instructions, acting, in such a way as to defeat his own apparent efforts (as if to say, let them bring their own work to fruition, if they can and will), he revolted openly. The experience had forced him to abandon his attitude of deliberate worldliness, but he did his utmost to follow his own career upon a Path not Theirs.

The next few years saw him engaged in this desperate struggle against Them. Little by little they broke his false will. Many were the tortures by which They compelled him to renew his allegiance: many were the signs by which They manifested Their vigilance and Their virtue.

He fought every yard of ground with desperate tenacity; it was no sudden surrender of his, but the steady compulsion of Their might, that brought him back to the True Path.

Now the Secret Chiefs had chosen him as Their representative on earth, as the vehicle of the Utterance. And because he was not yet fitted by full initiation to carry out Their designs, it was imperative that They should prevent him, even when he consented to execute Their commands, from making a premature appearance. This was not altogether easy to secure for, despite his own determination to abandon his worldly career, he had obtained eminence in two widely distinct paths of human activity; so that whatever he might choose to set forth would be certain to receive due attention from the world at large.

As wary as he was courageous, as skilful and subtle as he was full of resource, he gave Them no shadow of cause to reproach him; yet They destroyed his love, his hope, and his peace of mind. They alienated him from every single friend and supporter; he was betrayed again and again even by those who sought to be most loyal to him, and would have died a thousand deaths to serve him.

They masked him so grotesquely, hideously, obscenely, that it became scarce possible for any man to penetrate the secret of his true personality.

Yet also during this whole time, They led him in divers ways through ordeals more and more exalted, until They had fixed him at the summit of the Order, in that degree of enlightenment which (or so it is said) is attained by any man in the body not oftener than once in Two Thousand years.

The climax of their dealings with him came in the weeks immediately preceding and following the Spring Equinox of 1924 E.V. At this time he lay sick unto death. He was entirely alone; for They would even permit the presence of those few whom They had themselves appointed to aid him in this final initiation. In this last ordeal the earthly part of him was dissolved in water; the water was vaporized into air; the air was rarified utterly, until he was free to make the last effort, and to pass into the vast caverns of the Threshold which guards the Realm of Fire. Now naught human may come through those immensities. So in that Fire he was consumed wholly, and as pure Spirit alone did he return, little by little, during the months that followed, into the body and mind that had

perished in that great ordeal of which he can say no more than: I died. But these six months being accomplished, a certain Virgin came forth at the bidding of the Secret Chiefs, at whose touch he resumed contact with his human life.

Her he conveyed swiftly to the Desert of the Sahara, that in silent communion with her Soul he might become aware of the intimate nature of his Work for the Masters; for she was verily a symbol of the Virgin Bride, whose redemption is the mystery of the Perpetuation of the Godhead.

Now when they had taken ship and sailed even to the midst of the Mediterranean Sea, there came to him once again an impulse from the Secret Chiefs: to write down in the most succinct form possible a statement of his nature and purpose.

And this he did do in the manifesto following:

TO MAN

Do what thou wilt shall be the whole of the Law.

My Term of Office upon the Earth being come in the year of the foundation of the Theosophical Society, I took upon myself, in my turn, the sin of the whole World, that the Prophecies might be fulfilled, so that Mankind may take the Next Step from the Magical Formula of Osiris to that of Horus.

And mine Hour being now upon me, I proclaim my Law.

The word of the Law is Thelema

Given in the midst of the

Mediterranean Sea

An XX, Sol in 3° Libra die Jovis

by me TO MEGA VHRION DCLXVI

LOGOS AIQNOS Thelema

Whoso understandeth may seek.

Now of this which is here written; "I took upon myself, in my turn, the sin of the whole World that the Prophecies might be fulfilled," it is to be understood that not only the definite spiritual experiences which determine the fact, but also the whole of his life, his joys, his sufferings, his travels in so many lands, his achievements in so many paths, his mingling with so many types of men and women of so many climes and climates, is, in sum, an universal experience which has enabled him to fulfil to the uttermost the great Oath taken by him on his initiation to the grade of Master of the Temple; as here follows:

``I. I, O.M., *etc.*, a member of the Body of God, hereby bind myself on behalf of the Whole Universe, even as we are now physically bound unto the cross of suffering:

II. that I will lead a pure life, as a devoted servant of the Order:

III. that I will understand all things:

IV. that I will love all things:

V. that I will perform all things and endure all things:

VI. that I will continue in the Knowledge and Conversation of my Holy Guardian Angel:

VII. that I will work without attachment:

VIII. that I will work in truth:

IX. that I will rely only upon myself:

X. that I will interpret every phenomenon as a particular dealing of
God with my Soul.

And if I fail herein, may my pyramid be profaned, and the Eye
closed to me."

Now therefore this proclamation of this word is the fulfillment of his Oath
on his initiation to the grade of Magus (even as Gautama Buddha
uttered the Word ANATTA, Lao-tze the Word TAO, Dionysus the Word
IAO, Mohammed the Word ALLAH, and so for the rest, at the due
interval each in his place). For the function of the Magus is to proclaim a
new Law by virtue of one Word in which resides a Formula of Wisdom.
Here followeth the book called the Book of the Magus, and declareth
unto him that shall understand it, the conditions of that office.

Liber B

vel Magi

sub Figura I

00. One is the Magus: twain His forces; four His weapons. These are the seven Spirits of Unrighteousness; seven vultures of evil. This is the art and craft of the Magus but glamour. How shall He destroy Himself?

0. Yet the Magus hath power upon the Mother both directly and through love. And the Magus is Love, and bindeth together That and This in His Conjunction.

1. In the beginning doth the Magus speak Truth, and send forth Illusion and Falsehood to enslave the soul. Yet therein is the Mystery of Redemption.

2. By his Wisdom made He the Worlds: the World that is God is none other than He.

3. Now then shall He end His Speech with Silence? For He is Speech.

4. He is the First and the Last. How shall He cease to number Himself?

5. By a Magus is this writing made known through the mind of a Magister. The one uttereth clearly, and the other Understandeth; yet the Word is falsehood, and the Understanding darkness. And this saying is of All Truth.

6. Nevertheless it is written; for there be times of darkness, and this as a lamp therein.

7. With the Wand createth He.

8. With the Cup preserveth He.

9. With the Dagger destroyeth He.

10. With the Coin redeemeth He.

11. His weapons fulfil the wheel; and on What Axle that turneth is not known unto Him.

12. From all these actions must He cease before the curse of His Grade is uplifted from Him. Before He attain to that which existeth without Form.

13. And if at this time He be manifested upon earth as a Man, and therefore is this present writing, let this be His method, that the curse of His grade, and the burden of His attainment, be uplifted from Him.

14. Let Him beware of abstinence from action. For the curse of His grade is that he must speak Truth, that the Falsehood thereof may enslave the souls of men. Let Him then utter that without Fear, that the Law may be fulfilled. And according to His Original Nature will that law be shapen, so that one may declare gentleness and quietness, being an Hindu; and another fierceness and

servility, being a Jew; and yet another ardour and manliness, being an Arab. Yet this matter toucheth the mystery of Incarnation, and is not here to be declared.

15. Now the grade of a Magister teacheth the Mystery of Sorrow, and the grade of a Magus the Mystery of Change, and the grade of Ipsissimus the Mystery of Selflessness, which is called also the Mystery of Pan.

16. Let the Magus then contemplate each in turn, raising it to the ultimate power of Infinity. Wherein Sorrow is Joy, and Change is Stability, and Selflessness is Self. For the interplay of the parts hath no action upon the whole. And this contemflation shall be performed not by simple meditation --- how much less then by reason! --- but by the method which shall have been given unto Him in His initiation to the Grade.

17. Following which method, it shall be easy for Him to combine that rinity from its elements, and further to combine Sat-Chit-Ananda, and Light, Love, Life, three by three into nine that are one, in which meditation success shall be That which was first adumbrated to Him in the grade of Practicus (which reflecteth Mercury into the lowest world) in Liber XXVII, "Here is Nothing under its three forms."

18. And this is the Opening of the Grade of Ipsissimus, and by the Buddhists it is called the trance Nerodha-Samapatti.

19. And woe, woe, woe, yea woe, and again woe, woe, woe, unto seven times be His that preacheth not His law to men!

20. And woe also be unto Him that refuseth the curse of the grade of a Magus, and the burden of the Attainment thereof.

21. And in the word CHAOS let the book be sealed, yea, let the Book be sealed.

Liber II

The Message of

The Master Therion

This Epistle first appeared in *The Equinox* III(1) (Detroit: Universal, 1919).

The quotations are from *Liber Legis-The Book of the Law*.-H.B.

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``Do what thou wilt shall be the whole of the Law."

``There is no Law beyond Do what thou wilt."

``The word of the Law is Velhma."

Velhma--Thelema--means Will.

The Key to this Message is this word-Will. The first obvious meaning of this Law is confirmed by antithesis; ``The word of Sin is Restriction."

Again: ``Thou hast no right but to do thy will. Do that and no other shall say nay. For pure will, unassuaged of purpose, delivered from the lust of result, is every way perfect."

Take this carefully; it seems to imply a theory that if every man and every woman did his and her will--the true will--there would be no clashing. ``Every man and every woman is a star," and each star moves in an appointed path without interference. There is plenty of room for all; it is only disorder that creates confusion.

From these considerations it should be clear that ``Do what thou wilt" does not mean ``Do what you like." It is the apotheosis of Freedom; but it is also the strictest possible bond.

Do what thou wilt--then do nothing else. Let nothing deflect thee from that austere and holy task. Liberty is absolute to do thy will; but seek to do any other thing whatever, and instantly obstacles must arise. Every act that is not in definite course of that one orbit is erratic, an hindrance. Will must not be two, but one.

Note further that this will is not only to be pure, that is, single, as explained above, but also ``unassuaged of purpose." This strange phrase must give us pause. It may mean that any purpose in the will would damp it; clearly the ``lust of result" is a thing from which it must be delivered.

But the phrase may also be interpreted as if it read ``with purpose

unassuaged"--i.e., with tireless energy. The conception is, therefore, of an eternal motion, infinite and unalterable. It is Nirvana, only dynamic instead of static--and this comes to the same thing in the end.

The obvious practical task of the magician is then to discover what his will really is, so that he may do it in this manner, and he can best accomplish this by the practices of *Liber Thisarab* (see Equinox I(7), p. 105) or such others as may from one time to another be appointed.

Thou must (1) Find out what is thy Will. (2) Do that Will with a) one-pointedness, (b) detachment, (c) peace.

Then, and then only, art thou in harmony with the Movement of Things, thy will part of, and therefore equal to, the Will of God. And since the will is but the dynamic aspect of the self, and since two different selves could not possess identical wills; then, if thy will be God's will, *Thou art That*.

There is but one other word to explain. Elsewhere it is written-- surely for our great comfort--"Love is the law, love under will."

This is to be taken as meaning that while Will is the Law, the nature of that Will is Love. But this Love is as it were a by-product of that Will; it does not contradict or supersede that Will; and if apparent contradiction should arise in any crisis, it is the Will that will guide us aright. Lo, while in *The Book of the Law* is much of Love, there is no word of Sentimentality. Hate itself is almost like Love! "As brothers fight ye!" All the manly races of the world understand this. The Love of *Liber Legis* is always bold, virile, even orgiastic. There is delicacy, but it is the delicacy of strength. Mighty and terrible and glorious as it is, however, it is but the pennon upon the sacred lance of Will, the damascened inscription upon the swords of the Knight-monks of Thelema.

Love is the law, love under will.

The Book of the Law
Liber AL vel Legis
sub figura CCXX
as delivered by XCIII = 418 to DCLXVI

The Stele of Revealing Obverse Reverse.

Chapter I

1. Had! The manifestation of Nuit.
2. The unveiling of the company of heaven.
3. Every man and every woman is a star.
4. Every number is infinite; there is no difference.
5. Help me, o warrior lord of Thebes, in my unveiling before the Children of men!
6. Be thou Hadit, my secret centre, my heart & my tongue!
7. Behold! it is revealed by Aiwass the minister of Hoor-paar-kraat.
8. The Khabs is in the Khu, not the Khu in the Khabs.
9. Worship then the Khabs, and behold my light shed over you!
10. Let my servants be few & secret: they shall rule the many & the known.
11. These are fools that men adore; both their Gods & their men are fools.
12. Come forth, o children, under the stars, & take your fill of love!
13. I am above you and in you. My ecstasy is in yours. My joy is to see your joy.
14. Above, the gemmed azure is
The naked splendour of Nuit;

She bends in ecstasy to kiss
The secret ardours of Hadit.
The winged globe, the starry blue,
Are mine, O Ankh-af-na-khonsu!

15. Now ye shall know that the chosen priest & apostle of infinite space is the prince-priest the Beast; and in his woman called the Scarlet Woman is all power given. They shall gather my children into their fold: they shall bring the glory of the stars into the hearts of men.

16. For he is ever a sun, and she a moon. But to him is the winged secret flame, and to her the stooping starlight.

17. But ye are not so chosen.

18. Burn upon their brows, o splendrous serpent!

19. O azure-lidded woman, bend upon them!

20. The key of the rituals is in the secret word which I have given unto him.

21. With the God & the Adorer I am nothing: they do not see me. They are as upon the earth; I am Heaven, and there is no other God than me, and my lord Hadit.

22. Now, therefore, I am known to ye by my name Nuit, and to him by a secret name which I will give him when at last he knoweth me. Since I am Infinite Space, and the Infinite Stars thereof, do ye also thus. Bind nothing! Let there be no difference made among you between any one thing & any other thing; for thereby there cometh hurt.

23. But whoso availeth in this, let him be the chief of all!

24. I am Nuit, and my word is six and fifty.

25. Divide, add, multiply, and understand.

26. Then saith the prophet and slave of the beauteous one: Who am I, and what shall be the sign? So she answered him, bending down, a lambent flame of blue, all-touching, all penetrant, her lovely hands upon the black earth, & her lithe body arched for love, and her soft feet not hurting the little flowers: Thou knowest! And the sign shall be my ecstasy, the consciousness of the continuity of existence, the omnipresence of my body.

27. Then the priest answered & said unto the Queen of Space, kissing her lovely brows, and the dew of her light bathing his whole body in a sweet-smelling perfume of sweat: O Nuit, continuous one of Heaven, let

it be ever thus; that men speak not of Thee as One but as None; and let them speak not of thee at all, since thou art continuous!

28. None, breathed the light, faint & faery, of the stars, and two.

29. For I am divided for love's sake, for the chance of union.

30. This is the creation of the world, that the pain of division is as nothing, and the joy of dissolution all.

31. For these fools of men and their woes care not thou at all! They feel little; what is, is balanced by weak joys; but ye are my chosen ones.

32. Obey my prophet! follow out the ordeals of my knowledge! seek me only! Then the joys of my love will redeem ye from all pain. This is so: I swear it by the vault of my body; by my sacred heart and tongue; by all I can give, by all I desire of ye all.

33. Then the priest fell into a deep trance or swoon, & said unto the Queen of Heaven; Write unto us the ordeals; write unto us the rituals; write unto us the law!

34. But she said: the ordeals I write not: the rituals shall be half known and half concealed: the Law is for all.

35. This that thou writest is the threefold book of Law.

36. My scribe Ankh-af-na-khonsu, the priest of the princes, shall not in one letter change this book; but lest there be folly, he shall comment thereupon by the wisdom of Ra-Hoor-Khuit.

37. Also the mantras and spells; the obeah and the wanga; the work of the wand and the work of the sword; these he shall learn and teach.

38. He must teach; but he may make severe the ordeals.

39. The word of the Law is THELEMA.

40. Who calls us Thelemites will do no wrong, if he look but close into the word. For there are therein Three Grades, the Hermit, and the Lover, and the man of Earth. Do what thou wilt shall be the whole of the Law.

41. The word of Sin is Restriction. O man! refuse not thy wife, if she will! O lover, if thou wilt, depart! There is no bond that can unite the divided but love: all else is a curse. Accursed! Accursed be it to the aeons! Hell.

42. Let it be that state of manyhood bound and loathing. So with thy all; thou hast no right but to do thy will.

43. Do that, and no other shall say nay.

44. For pure will, unassuaged of purpose, delivered from the lust of result, is every way perfect.

45. The Perfect and the Perfect are one Perfect and not two; nay, are none!

46. Nothing is a secret key of this law. Sixty-one the Jews call it; I call it eight, eighty, four hundred & eighteen.

47. But they have the half: unite by thine art so that all disappear.

48. My prophet is a fool with his one, one, one; are not they the Ox, and none by the Book?

49. Abrogate are all rituals, all ordeals, all words and signs. Ra-Hoor-Khuit hath taken his seat in the East at the Equinox of the Gods; and let Asar be with Isa, who also are one. But they are not of me. Let Asar be the adorant, Isa the sufferer; Hoor in his secret name and splendour is the Lord initiating.

50. There is a word to say about the Hierophantic task. Behold! there are three ordeals in one, and it may be given in three ways. The gross must pass through fire; let the fine be tried in intellect, and the lofty chosen ones in the highest. Thus ye have star & star, system & system; let not one know well the other!

51. There are four gates to one palace; the floor of that palace is of silver and gold; lapis lazuli & jasper are there; and all rare scents; jasmine & rose, and the emblems of death. Let him enter in turn or at once the four gates; let him stand on the floor of the palace. Will he not sink? Amn. Ho! warrior, if thy servant sink? But there are means and means. Be goodly therefore: dress ye all in fine apparel; eat rich foods and drink sweet wines and wines that foam! Also, take your fill and will of love as ye will, when, where and with whom ye will! But always unto me.

52. If this be not aright; if ye confound the space-marks, saying: They are one; or saying, They are many; if the ritual be not ever unto me: then expect the direful judgments of Ra Hoor Khuit!

53. This shall regenerate the world, the little world my sister, my heart & my tongue, unto whom I send this kiss. Also, o scribe and prophet, though thou be of the princes, it shall not assuage thee nor absolve thee. But ecstasy be thine and joy of earth: ever To me! To me!

54. Change not as much as the style of a letter; for behold! thou, o

prophet, shalt not behold all these mysteries hidden therein.

55. The child of thy bowels, he shall behold them.

56. Expect him not from the East, nor from the West; for from no expected house cometh that child. Aum! All words are sacred and all prophets true; save only that they understand a little; solve the first half of the equation, leave the second unattacked. But thou hast all in the clear light, and some, though not all, in the dark.

57. Invoke me under my stars! Love is the law, love under will. Nor let the fools mistake love; for there are love and love. There is the dove, and there is the serpent. Choose ye well! He, my prophet, hath chosen, knowing the law of the fortress, and the great mystery of the House of God.

All these old letters of my Book are aright; but [Tzaddi] is not the Star. This also is secret: my prophet shall reveal it to the wise.

58. I give unimaginable joys on earth: certainty, not faith, while in life, upon death; peace unutterable, rest, ecstasy; nor do I demand aught in sacrifice.

59. My incense is of resinous woods & gums; and there is no blood therein: because of my hair the trees of Eternity.

60. My number is 11, as all their numbers who are of us. The Five Pointed Star, with a Circle in the Middle, & the circle is Red. My colour is black to the blind, but the blue & gold are seen of the seeing. Also I have a secret glory for them that love me.

61. But to love me is better than all things: if under the night stars in the desert thou presently burnest mine incense before me, invoking me with a pure heart, and the Serpent flame therein, thou shalt come a little to lie in my bosom. For one kiss wilt thou then be willing to give all; but whoso gives one particle of dust shall lose all in that hour. Ye shall gather goods and store of women and spices; ye shall wear rich jewels; ye shall exceed the nations of the earth in splendour & pride; but always in the love of me, and so shall ye come to my joy. I charge you earnestly to come before me in a single robe, and covered with a rich headdress. I love you! I yearn to you! Pale or purple, veiled or voluptuous, I who am all pleasure and purple, and drunkenness of the innermost sense, desire you. Put on the wings, and arouse the coiled splendour within you: come unto me!

62. At all my meetings with you shall the priestess say -- and her eyes shall burn with desire as she stands bare and rejoicing in my secret temple -- To me! To me! calling forth the flame of the hearts of all in her

love-chant.

63. Sing the rapturous love-song unto me! Burn to me perfumes! Wear to me jewels! Drink to me, for I love you! I love you!

64. I am the blue-lidded daughter of Sunset; I am the naked brilliance of the voluptuous night-sky.

65. To me! To me!

66. The Manifestation of Nuit is at an end.

Chapter II

1. Nu! the hiding of Hadit.

2. Come! all ye, and learn the secret that hath not yet been revealed. I, Hadit, am the complement of Nu, my bride. I am not extended, and Khabs is the name of my House.

3. In the sphere I am everywhere the centre, as she, the circumference, is nowhere found.

4. Yet she shall be known & I never.

5. Behold! the rituals of the old time are black. Let the evil ones be cast away; let the good ones be purged by the prophet! Then shall this Knowledge go aright.

6. I am the flame that burns in every heart of man, and in the core of every star. I am Life, and the giver of Life, yet therefore is the knowledge of me the knowledge of death.

7. I am the Magician and the Exorcist. I am the axle of the wheel, and the cube in the circle. "Come unto me" is a foolish word: for it is I that go.

8. Who worshipped Heru-pa-kraath have worshipped me; ill, for I am the worshipper.

9. Remember all ye that existence is pure joy; that all the sorrows are but as shadows; they pass & are done; but there is that which remains.

10. O prophet! thou hast ill will to learn this writing.

11. I see thee hate the hand & the pen; but I am stronger.

12. Because of me in Thee which thou knewest not.

13. for why? Because thou wast the knower, and me.

14. Now let there be a veiling of this shrine: now let the light devour men and eat them up with blindness!

15. For I am perfect, being Not; and my number is nine by the fools; but with the just I am eight, and one in eight: Which is vital, for I am none indeed. The Empress and the King are not of me; for there is a further secret.

16. I am The Empress & the Hierophant. Thus eleven, as my bride is eleven.

17. Hear me, ye people of sighing!
The sorrows of pain and regret
Are left to the dead and the dying,
The folk that not know me as yet.

18. These are dead, these fellows; they feel not. We are not for the poor and sad: the lords of the earth are our kinsfolk.

19. Is a God to live in a dog? No! but the highest are of us. They shall rejoice, our chosen: who sorroweth is not of us.

20. Beauty and strength, leaping laughter and delicious languor, force and fire, are of us.

21. We have nothing with the outcast and the unfit: let them die in their misery. For they feel not. Compassion is the vice of kings: stamp down the wretched & the weak: this is the law of the strong: this is our law and the joy of the world. Think not, o king, upon that lie: That Thou Must Die: verily thou shalt not die, but live. Now let it be understood: If the body of the King dissolve, he shall remain in pure ecstasy for ever. Nuit! Hadit! Ra-Hoor-Khuit! The Sun, Strength & Sight, Light; these are for the servants of the Star & the Snake.

22. I am the Snake that giveth Knowledge & Delight and bright glory, and stir the hearts of men with drunkenness. To worship me take wine and strange drugs whereof I will tell my prophet, & be drunk thereof! They shall not harm ye at all. It is a lie, this folly against self. The exposure of innocence is a lie. Be strong, o man! lust, enjoy all things of sense and rapture: fear not that any God shall deny thee for this.

23. I am alone: there is no God where I am.

24. Behold! these be grave mysteries; for there are also of my friends who be hermits. Now think not to find them in the forest or on the

mountain; but in beds of purple, caressed by magnificent beasts of women with large limbs, and fire and light in their eyes, and masses of flaming hair about them; there shall ye find them. Ye shall see them at rule, at victorious armies, at all the joy; and there shall be in them a joy a million times greater than this. Beware lest any force another, King against King! Love one another with burning hearts; on the low men trample in the fierce lust of your pride, in the day of your wrath.

25. Ye are against the people, O my chosen!

26. I am the secret Serpent coiled about to spring: in my coiling there is joy. If I lift up my head, I and my Nuit are one. If I droop down mine head, and shoot forth venom, then is rapture of the earth, and I and the earth are one.

27. There is great danger in me; for who doth not understand these runes shall make a great miss. He shall fall down into the pit called Because, and there he shall perish with the dogs of Reason.

28. Now a curse upon Because and his kin!

29. May Because be accursed for ever!

30. If Will stops and cries Why, invoking Because, then Will stops & does nought.

31. If Power asks why, then is Power weakness.

32. Also reason is a lie; for there is a factor infinite & unknown; & all their words are skew-wise.

33. Enough of Because! Be he damned for a dog!

34. But ye, o my people, rise up & awake!

35. Let the rituals be rightly performed with joy & beauty!

36. There are rituals of the elements and feasts of the times.

37. A feast for the first night of the Prophet and his Bride!

38. A feasy for the three days of the writingof the Book of the Law.

39. A feast for Tahuti and the child of the Prophet--secret, O Prophet!

40. A feast for the Supreme Ritual, and a feast for the Equinox of the Gods.

41. A feast for fire and a feast for water; a feast for life and a greater feast for death!

42. A feast every day in your hearts in the joy of my rapture!

43. A feast every night unto Nu, and the pleasure of uttermost delight!

44. Aye! feast! rejoice! there is no dread hereafter. There is the dissolution, and eternal ecstasy in the kisses of Nu.

45. There is death for the dogs.

46. Dost thou fail? Art thou sorry? Is fear in thine heart?

47. Where I am these are not.

48. Pity not the fallen! I never knew them. I am not for them. I console not: I hate the consoled & the consoler.

49. I am unique & conqueror. I am not of the slaves that perish. Be they damned & dead! Amen. (This is of the 4: there is a fifth who is invisible, & therein am I as a babe in an egg.)

50. Blue am I and gold in the light of my bride: but the red gleam is in my eyes; & my spangles are purple & green.

51. Purple beyond purple: it is the light higher than eyesight.

52. There is a veil: that veil is black. It is the veil of the modest woman; it is the veil of sorrow, & the pall of death: this is none of me. Tear down that lying spectre of the centuries: veil not your vices in virtuous words: these vices are my service; ye do well, & I will reward you here and hereafter.

53. Fear not, o prophet, when these words are said, thou shalt not be sorry. Thou art emphatically my chosen; and blessed are the eyes that thou shalt look upon with gladness. But I will hide thee in a mask of sorrow: they that see thee shall fear thou art fallen: but I lift thee up.

54. Nor shall they who cry aloud their folly that thou meanest nought avail; thou shalt reveal it: thou avaiest: they are the slaves of because: They are not of me. The stops as thou wilt; the letters? change them not in style or value!

55. Thou shalt obtain the order & value of the English Alphabet; thou shalt find new symbols to attribute them unto.

56. Begone! ye mockers; even though ye laugh in my honour ye shall

laugh not long: then when ye are sad know that I have forsaken you.

57. He that is righteous shall be righteous still; he that is filthy shall be filthy still.

58. Yea! deem not of change: ye shall be as ye are, & not other. Therefore the kings of the earth shall be Kings for ever: the slaves shall serve. There is none that shall be cast down or lifted up: all is ever as it was. Yet there are masked ones my servants: it may be that yonder beggar is a King. A King may choose his garment as he will: there is no certain test: but a beggar cannot hide his poverty.

59. Beware therefore! Love all, lest perchance is a King concealed! Say you so? Fool! If he be a King, thou canst not hurt him.

60. Therefore strike hard & low, and to hell with them, master!

61. There is a light before thine eyes, o prophet, a light undesired, most desirable.

62. I am uplifted in thine heart; and the kisses of the stars rain hard upon thy body.

63. Thou art exhaust in the voluptuous fullness of the inspiration; the expiration is sweeter than death, more rapid and laughterful than a caress of Hell's own worm.

64. Oh! thou art overcome: we are upon thee; our delight is all over thee: hail! hail: prophet of Nu! prophet of Had! prophet of Ra-Hoor-Khu! Now rejoice! now come in our splendour & rapture! Come in our passionate peace, & write sweet words for the Kings.

65. I am the Master: thou art the Holy Chosen One.

66. Write, & find ecstasy in writing! Work, & be our bed in working! Thrill with the joy of life & death! Ah! thy death shall be lovely: whoso seeth it shall be glad. Thy death shall be the seal of the promise of our age long love. Come! lift up thine heart & rejoice! We are one; we are none.

67. Hold! Hold! Bear up in thy rapture; fall not in swoon of the excellent kisses!

68. Harder! Hold up thyself! Lift thine head! breathe not so deep -- die!

69. Ah! Ah! What do I feel? Is the word exhausted?

70. There is help & hope in other spells. Wisdom says: be strong! Then canst thou bear more joy. Be not animal; refine thy rapture! If thou drink, drink by the eight and ninety rules of art: if thou love, exceed by

delicacy; and if thou do aught joyous, let there be subtlety therein!

71. But exceed! exceed!

72. Strive ever to more! and if thou art truly mine -- and doubt it not, an if thou art ever joyous! -- death is the crown of all.

73. Ah! Ah! Death! Death! thou shalt long for death. Death is forbidden, o man, unto thee.

74. The length of thy longing shall be the strength of its glory. He that lives long & desires death much is ever the King among the Kings.

75. Aye! listen to the numbers & the words:

76. 4 6 3 8 A B K 2 4 A L G M O R 3 Y X 24 89 R P S T O V A L. What meaneth this, o prophet? Thou knowest not; nor shalt thou know ever. There cometh one to follow thee: he shall expound it. But remember, o chose none, to be me; to follow the love of Nu in the star-lit heaven; to look forth upon men, to tell them this glad word.

77. O be thou proud and mighty among men!

78. Lift up thyself! for there is none like unto thee among men or among Gods! Lift up thyself, o my prophet, thy stature shall surpass the stars. They shall worship thy name, foursquare, mystic, wonderful, the number of the man; and the name of thy house 418.

79. The end of the hiding of Hadit; and blessing & worship to the prophet of the lovely Star!

Chapter III

1. Abrahadabra; the reward of Ra Hoor Khut.

2. There is division hither homeward; there is a word not known. Spelling is defunct; all is not aught. Beware! Hold! Raise the spell of Ra-Hoor-Khuit!

3. Now let it be first understood that I am a god of War and of Vengeance. I shall deal hardly with them.

4. Choose ye an island!

5. Fortify it!

6. Dung it about with enginery of war!
7. I will give you a war-engine.
8. With it ye shall smite the peoples; and none shall stand before you.
9. Lurk! Withdraw! Upon them! this is the Law of the Battle of Conquest: thus shall my worship be about my secret house.
10. Get the stele of revealing itself; set it in thy secret temple -- and that temple is already aright disposed -- & it shall be your Kiblah for ever. It shall not fade, but miraculous colour shall come back to it day after day. Close it in locked glass for a proof to the world.
11. This shall be your only proof. I forbid argument. Conquer! That is enough. I will make easy to you the abstrusion from the ill-ordered house in the Victorious City. Thou shalt thyself convey it with worship, o prophet, though thou likest it not. Thou shalt have danger & trouble. Ra-Hoor-Khu is with thee. Worship me with fire & blood; worship me with swords & with spears. Let the woman be girt with a sword before me: let blood flow to my name. Trample down the Heathen; be upon them, o warrior, I will give you of their flesh to eat!
12. Sacrifice cattle, little and big: after a child.
13. But not now.
14. Ye shall see that hour, o blessed Beast, and thou the Scarlet Concubine of his desire!
15. Ye shall be sad thereof.
16. Deem not too eagerly to catch the promises; fear not to undergo the curses. Ye, even ye, know not this meaning all.
17. Fear not at all; fear neither men nor Fates, nor gods, nor anything. Money fear not, nor laughter of the folk folly, nor any other power in heaven or upon the earth or under the earth. Nu is your refuge as Hadit your light; and I am the strength, force, vigour, of your arms.
18. Mercy let be off; damn them who pity! Kill and torture; spare not; be upon them!
19. That stele they shall call the Abomination of Desolation; count well its name, & it shall be to you as 718.
20. Why? Because of the fall of Because, that he is not there again.
21. Set up my image in the East: thou shalt buy thee an image which I

will show thee, especial, not unlike the one thou knowest. And it shall be suddenly easy for thee to do this.

22. The other images group around me to support me: let all be worshipped, for they shall cluster to exalt me. I am the visible object of worship; the others are secret; for the Beast & his Bride are they: and for the winners of the Ordeal x. What is this? Thou shalt know.

23. For perfume mix meal & honey & thick leavings of red wine: then oil of Abramelin and olive oil, and afterward soften & smooth down with rich fresh blood.

24. The best blood is of the moon, monthly: then the fresh blood of a child, or dropping from the host of heaven: then of enemies; then of the priest or of the worshippers: last of some beast, no matter what.

25. This burn: of this make cakes & eat unto me. This hath also another use; let it be laid before me, and kept thick with perfumes of your orison: it shall become full of beetles as it were and creeping things sacred unto me.

26. These slay, naming your enemies; & they shall fall before you.

27. Also these shall breed lust & power of lust in you at the eating thereof.

28. Also ye shall be strong in war.

29. Moreover, be they long kept, it is better; for they swell with my force. All before me.

30. My altar is of open brass work: burn thereon in silver or gold!

31. There cometh a rich man from the West who shall pour his gold upon thee.

32. From gold forge steel!

33. Be ready to fly or to smite!

34. But your holy place shall be untouched throughout the centuries: though with fire and sword it be burnt down & shattered, yet an invisible house there standeth, and shall stand until the fall of the Great Equinox; when Hrumachis shall arise and the double-wanded one assume my throne and place. Another prophet shall arise, and bring fresh fever from the skies; another woman shall awakethe lust & worship of the Snake; another soul of God and beast shall mingle in the globed priest; another sacrifice shall stain the tomb; another king shall reign; and blessing no

longer be poured To the Hawk-headed mystical Lord!

35. The half of the word of Heru-ra-ha, called Hoor-pa-kraat and Ra-Hoor-Khut.

36. Then said the prophet unto the God:

37. I adore thee in the song --
I am the Lord of Thebes, and I
The inspired forth-speaker of Mentu;
For me unveils the veiled sky,
The self-slain Ankh-af-na-khonsu
Whose words are truth. I invoke, I greet
Thy presence, O Ra-Hoor-Khuit!

Unity uttermost showed!
I adore the might of Thy breath,
Supreme and terrible God,
Who makest the gods and death
To tremble before Thee: --
I, I adore thee!

Appear on the throne of Ra!
Open the ways of the Khu!
Lighten the ways of the Ka!
The ways of the Khabs run through
To stir me or still me!
Aum! let it fill me!

38. So that thy light is in me; & its red flame is as a sword in my hand to push thy order. There is a secret door that I shall make to establish thy way in all the quarters, (these are the adorations, as thou hast written), as it is said:

The light is mine; its rays consume
Me: I have made a secret door
Into the House of Ra and Tum,
Of Khephra and of Ahathoor.
I am thy Theban, O Mentu,
The prophet Ankh-af-na-khonsu!

By Bes-na-Maut my breast I beat;
By wise Ta-Nech I weave my spell.
Show thy star-splendour, O Nuit!
Bid me within thine House to dwell,
O winged snake of light, Hadit!
Abide with me, Ra-Hoor-Khuit!

39. All this and a book to say how thou didst come hither and a

reproduction of this ink and paper for ever -- for in it is the word secret & not only in the English -- and thy comment upon this the Book of the Law shall be printed beautifully in red ink and black upon beautiful paper made by hand; and to each man and woman that thou meetest, were it but to dine or to drink at them, it is the Law to give. Then they shall chance to abide in this bliss or no; it is no odds. Do this quickly!

40. But the work of the comment? That is easy; and Hadit burning in thy heart shall make swift and secure thy pen.

41. Establish at thy Kaaba a clerk-house: all must be done well and with business way.

42. The ordeals thou shalt oversee thyself, save only the blind ones. Refuse none, but thou shalt know & destroy the traitors. I am Ra-Hoor-Khuit; and I am powerful to protect my servant. Success is thy proof: argue not; convert not; talk not over much! Them that seek to entrap thee, to overthrow thee, them attack without pity or quarter; & destroy them utterly. Swift as a trodden serpent turn and strike! Be thou yet deadlier than he! Drag down their souls to awful torment: laugh at their fear: spit upon them!

43. Let the Scarlet Woman beware! If pity and compassion and tenderness visit her heart; if she leave my work to toy with old sweetnesses; then shall my vengeance be known. I will slay me her child: I will alienate her heart: I will cast her out from men: as a shrinking and despised harlot shall she crawl through dusk wet streets, and die cold and an-hungered.

44. But let her raise herself in pride! Let her follow me in my way! Let her work the work of wickedness! Let her kill her heart! Let her be loud and adulterous! Let her be covered with jewels, and rich garments, and let her be shameless before all men!

45. Then will I lift her to pinnacles of power: then will I breed from her a child mightier than all the kings of the earth. I will fill her with joy: with my force shall she see & strike at the worship of Nu: she shall achieve Hadit.

46. I am the warrior Lord of the Forties: the Eighties cower before me, & are abased. I will bring you to victory & joy: I will be at your arms in battle & ye shall delight to slay. Success is your proof; courage is your armour; go on, go on, in my strength; & ye shall turn not back for any!

47. This book shall be translated into all tongues: but always with the original in the writing of the Beast; for in the chance shape of the letters and their position to one another: in these are mysteries that no Beast shall divine. Let him not seek to try: but one cometh after him, whence I say not, who shall discover the Key of it all. Then this line drawn is a

key: then this circle squared in its failure is a key also. And
Abrahamadabra. It shall be his child & that strangely. Let him not seek after
this; for thereby alone can he fall from it.

48. Now this mystery of the letters is done, and I want to go on to the
holier place.

49. I am in a secret fourfold word, the blasphemy against all gods of
men.

50. Curse them! Curse them! Curse them!

51. With my Hawk's head I peck at the eyes of Jesus as he hangs upon
the cross.

52. I flap my wings in the face of Mohammed & blind him.

53. With my claws I tear out the flesh of the Indian and the Buddhist,
Mongol and Din.

54. Bahlasti! Ompehda! I spit on your crapulous creeds.

55. Let Mary inviolate be torn upon wheels: for her sake let all chaste
women be utterly despised among you!

56. Also for beauty's sake and love's!

57. Despise also all cowards; professional soldiers who dare not fight,
but play; all fools despise!

58. But the keen and the proud, the royal and the lofty; ye are brothers!

59. As brothers fight ye!

60. There is no law beyond Do what thou wilt.

61. There is an end of the word of the God enthroned in Ra's seat,
lightening the girders of the soul.

62. To Me do ye reverence! to me come ye through tribulation of ordeal,
which is bliss.

63. The fool readeth this Book of the Law, and its comment; & he
understandeth it not.

64. Let him come through the first ordeal, & it will be to him as silver.

65. Through the second, gold.

66. Through the third, stones of precious water.

67. Through the fourth, ultimate sparks of the intimate fire.

68. Yet to all it shall seem beautiful. Its enemies who say not so, are mere liars.

69. There is success.

70. I am the Hawk-Headed Lord of Silence & of Strength; my nemyss shrouds the night-blue sky.

71. Hail! ye twin warriors about the pillars of the world! for your time is nigh at hand.

72. I am the Lord of the Double Wand of Power; the wand of the Force of Coph Nia--but my left hand is empty, for I have crushed an Universe; & nought remains.

73. Paste the sheets from right to left and from top to bottom: then behold!

74. There is a splendour in my name hidden and glorious, as the sun of midnight is ever the son.

75. The ending of the words is the Word Abrahadabra.

The Book of the Law is Written

and Concealed.

Aum. Ha.

THE COMMENT.

Do what thou wilt shall be the whole of the Law.

The study of this Book is forbidden. It is wise to destroy this copy after the first reading.

Whosoever disregards this does so at his own risk and peril. These are most dire.

Those who discuss the contents of this Book are to be shunned by all,

as centres of pestilence.

All questions of the Law are to be decided only by appeal to my writings,
each for himself.

There is no law beyond Do what thou wilt.

Love is the law, love under will.

The priest of the princes,

Ankh-f-n-khonsu

Liber DCCCXXXVII

{Book 837}

The Law

of Liberty

A Tract of TO MEGA VHRION 666

That is a Magus 9°=2 A.-A.-.

This Epistle first appeared in The Equinox III(1) (Detroit: Universal, 1919), and is an expository commentary on Liber Legis--The Book of the Law, from which the quotations are taken.--H.B.

Do what thou wilt shall be the whole of the Law.

I

I AM OFTEN ASKED why I begin my letters in this way. No matter whether I am writing to my lady or to my butcher, always I begin with these eleven words. Why, how else should I begin? What other greeting could be so glad? Look, brother, we are free! Rejoice with me, sister, there is no law beyond Do what thou wilt!

II

I WRITE this for those who have not read our Sacred book, The Book of the Law, or for those who, reading it, have somehow failed to understand its perfection. For there are many matters in this Book, and the Glad Tidings are now here, now there, scattered throughout the Book as the Stars are scattered through the field of Night. Rejoice with me, all ye people! At the very head of the Book stands the great charter of our godhead: ``Every man and every woman is a star." We are all free, all independent, all shining gloriously, each one a radiant world. Is not that good tidings?

Then comes the first call of the Great Goddess Nuit, Lady of the Starry Heaven, who is also Matter in its deepest metaphysical sense, who is the infinite in whom all we live and move and have our being. Hear Her first summons to us men and women: ``Come forth, o children, under the stars, & take your fill of love! I am above you and in you. My ecstasy is in yours. My joy is to see your joy." Later She explains the mystery of sorrow: ``For I am divided for love's sake, for the chance of union."

``This is the creation of the world, that the pain of division is as nothing, and the joy of dissolution all."

It is shown later how this can be, how death itself is an ecstasy like love, but more intense, the reunion of the soul with its true self.

And what are the conditions of this joy, and peace, and glory? Is ours the gloomy asceticism of the Christian, and the Buddhist, and the Hindu? Are we walking in eternal fear lest some ``sin" should cut us off from ``grace"? By no means.

``Be goodly therefore: dress ye all in fine apparel; eat rich foods and drink sweet wines and wines that foam! Also, take your fill and will of love as ye will, when, where, and with whom ye will! But always unto me."

This is the only point to bear in mind, that every act must be a ritual, an act of worship, a sacrament. Live as the kings and princes, crowned and uncrowned, of this world, have always lived, as masters always live; but let it not be self-indulgence; make your self-indulgence your religion.

When you drink and dance and take delight, you are not being ``immoral," you are not ``risking your immortal soul"; you are fulfilling the precepts of our holy religion--provided only that you remember to regard your actions in this light. Do not lower yourself and destroy and cheapen your pleasure by leaving out the supreme joy, the consciousness of the Peace that passeth understanding. Do not embrace mere Marian or Melusine; she is Nuit Herself, specially concentrated and incarnated in a human form to give you infinite love, to bid you taste even on earth the Elixir of Immortality. ``But ecstasy be thine and joy of earth: ever To me! To me!"

Again She speaks: ``Love is the law, love under will." Keep pure your highest ideal; strive ever toward it without allowing aught to stoÿ you or turn you aside, even as a star sweeps upon its incalculable and infinite course of glory, and all is Love. The Law of your being becomes Light, Life, Love and Liberty. All is peace, all is harmony and beauty, all is joy.

For hear, how gracious is the Goddess; ``I give unimaginable joys on earth: certainty, not faith, while in life, upon death; peace unutterable, rest, ecstasy; nor do I demand aught in sacrifice."

Is this not better than the death-in-life of the slaves of the Slave-Gods, as they go oppressed by consciousness of ``sin," wearily seeking or simulating wearisome and tedious ``virtues"?

With such, we who have accepted the Law of Thelema have nothing to do. We have heard the Voice of the Star-Goddess: ``I love you! I yearn to you! Pale or purple, veiled or voluptuous, I who am all pleasure and purple, and drunkenness of the innermost sense, desire you. Put on the wings, and arouse the coiled splendour within you: come unto me!" And

thus She ends:

``Sing the rapturous love-song unto me! Burn to me perfumes! Wear to me jewels! Drink to me, for I love you! I love you! I am the blue-lidded daughter of Sunset; I am the naked brilliance of the voluptuous night-sky. To me! To me!" And with these words ``The Manifestation of Nuit is at an end."

III

IN THE NEXT CHAPTER of our book is given the word of Hadit, who is the complement of Nuit. He is eternal energy, the Infinite Motion of Things, the central core of all being. The manifested Universe comes from the marriage of Nuit and Hadit; without this could no thing be. This eternal, this perpetual marriage-feast is then the nature of things themselves; and therefore everything that is, is a crystallization of divine ecstasy.

Hadit tells us of Himself: ``I am the flame that burns in every heart of man, and in the core of every star." He is then your own inmost divine self; it is you, and not another, who are lost in the constant rapture of the embraces of Infinite Beauty. A little further on He speaks of us:

``We are not for the poor and the sad: the lords of the earth are our kinsfolk."

``Is a God to live in a dog? No! but the highest are of us. They shall rejoice, our chosen: who sorroweth is not of us."

``Beauty and strength, leaping laughter and delicious languor, force and fire, are of us." Later, concerning death, He says: ``Think not, o king, upon that lie: That Thou Must Die: verily thou shalt not die, but live. Now let it be understood: If the body of the King dissolve, he shall remain in pure ecstasy for ever." When you know that, what is left but delight? And how are we to live meanwhile?

``It is a lie, this folly against self." {...} ``Be strong, o man! lust, enjoy all things of sense and rapture: fear not that any God shall deny thee for this."

Again and again, in words like these, He sees the expansion and the development of the soul through joy.

Here is the Calendar of our Church: ``But ye, o my people, rise up & awake! Let the rituals be rightly performed with joy & beauty!" Remember that all acts of love and pleasure are rituals, must be rituals. ``There are rituals of the elements and feasts of the times. A feast for the first night of the Prophet and his Bride! A feast for the three days of the writing of the Book of the Law. A feast for Tahuti and the child of the

Prophet--secret, o Prophet! A feast for the Supreme Ritual, and a feast for the Equinox of the Gods. A feast for fire and a feast for water; a feast for life and a greater feast for death! A feast every day in your hearts in the joy of my rapture! A feast every night unto Nu, and the pleasure of uttermost delight! Aye! feast! rejoice! there is no dread hereafter. There is the dissolution, and eternal ecstasy in the kisses of Nu." It all depends on your own acceptance of this new law, and you are not asked to believe anything, to accept a string of foolish fables beneath the intellectual level of a Bushman and the moral level of a drug-fiend. All you have to do is to be yourself, to do your will, and to rejoice.

``Dost thou fail? Art thou sorry? Is fear in thine heart?" He says again: ``Where I am, these are not." There is much more of the same kind; enough has been quoted already to make all clear. But there is a further injunction. ``Wisdom says: be strong! Then canst thou bear more joy. Be not animal; refine thy rapture! If thou drink, drink by the eight and ninety rules of art: if thou love, exceed by delicacy; and if thou do aught joyous, let there be subtlety therein! But exceed! exceed! Strive ever to more! and if thou art truly mine--and doubt it not, an if thou art ever joyous!--death is the crown of all."

Lift yourselves up, my brothers and sisters of the earth! Put beneath your feet all fears, all qualms, all hesitations! Lift yourselves up! Come forth, free and joyous, by night and day, to do your will; for ``There is no law beyond Do what thou wilt." Lift yourselves up! Walk forth with us in Light and Life and Love and Liberty, taking our pleasure as Kings and Queens in Heaven and on Earth.

The sun is arisen; the spectre of the ages has been put to flight. ``The word of Sin is Restriction," or as it has been otherwise said on this text: That is Sin, to hold thine holy spirit in!

Go on, go on in thy might; and let no man make thee afraid.

Love is the law, love under will.

Liber CCC
{Book 300}
Khabs am Pekht

This Epistle is important in that it helps place the work of the O.T.O. as a temporal organization in perspective. Addressed by The Master Therion to his magical Son Frater V.I.O. 8°=3 (Parzival X° O.T.O.), it has a special relevance to modern times. It first appeared in The Equinox I(3) (Detroit: Universal, 1919). Most of the quotations are from Liber Legis--The Book of the Law.--H.B.

AN EPISTLE OF THERION 9°=2, A MAGUS OF A..A.. TO HIS SON, BEING AN INSTRUCTION IN A MATTER OF ALL IMPORTANCE, TO WIT, THE MEANS TO BE TAKEN TO EXTEND THE DOMINION OF THE LAW OF THELEMA THROUGHOUT THE WHOLE WORLD.
Son,

Do what thou wilt shall be the whole of the Law.

FIRSTLY, let thine attention be directed to this planet, how the Aeon of Horus is made manifest by the Universal War. This is the first great and direct result of the Equinox of the Gods, and is the preparation of the hearts of men for the reception of the Law.

Let Us remind you that this is a magical formula of cosmic scope, and that it is given in exact detail in the legend of the Golden Fleece.

Jason, who in this story represents the Beast, first fits out a ship guided by Wisdom or Athena, and this is his aspiration to the Great Work.

Accompanied by many heroes, he comes to the place of the Fleece, but they can do nothing until Medea, the Scarlet Woman, puts into his hands a posset "drugged with somnolence, Sleepy with poppy and white hellebore" for the dragon. Then Jason is able to subdue the bulls, sacred to Osiris, and symbolical of his Aeon and of the Magical Formula of Self-Sacrifice. With these he plows the field of the world, and sows therein "the dreadful teeth of woe, Cadmean Stock of Thebes' old misery," which refers to a certain magical formula announced by The Beast that is familiar unto thee, but unsuited to the profane, and therefore not further in this place indicated. From this seed armed men sprung to life; but instead of attacking Him, "mutual madness strikes The warriors witless, and fierce wrath invades Their hearts of fury, and with arms engaged, They fell upon each other silently, And slew, and slew." Now then, the Dragon being asleep, we may step quietly past him, and "rending the branches of that wizard Oak, With a strong grasp tear down the Fleece of Gold."

Let us only remember not to repeat the error of Jason, and defy Ares, who is Horus in his warrior mood, that guardeth it, lest He strike us also with madness. Nay! but to the glory of Ra-Hoor-Khuit and the establishment of His perfect kingdom let all be done!

Now, O my son, thou knowest that it is Our will to establish this Work, accomplishing fully that which We are commanded in The Book of the Law, "Help me, O warrior lord of Thebes, in my unveiling before the children of men!"--and it is Thy will, manifesting as thou hast done in the Sphere of Malkuth the material world, to do this same thing in an even more immediate and practical way than would naturally appeal to one whose manifestation is in the Heaven of Jupiter. So therefore We now answer Thy filial petition that asketh good counsel of Us as to the means to be taken to extend the Law of Thelema throughout the whole world. Direct therefore now most closely thine attention to The Book of the Law itself. In It we find an absolute rule of life, and clear instruction in every emergency that may befall. What then are Its own directions for the fructification of That Ineffable Seed? Note, pray thee, the confidence with which we may proceed. "They shall gather my children into their fold; they shall bring the glory of the stars into the hearts of men." They "shall"; there is no doubt. Therefore doubt not, but strike with all thy strength. Note also, pray thee, this word: "The Law is for all." Do not therefore "select suitable persons" in thy worldly wisdom; preach openly the Law to all men. In Our experience We have found that the most unlikely means have produced the best results; and indeed it is almost the definition of a true Magical Formula that the means should be

unsuited, rationally speaking, to the end proposed. Note, pray thee, that We are bound to teach. ``He must teach; but he may make severe the ordeals." This refers, however, as is evident from the context, to the technique of the new Magick, ``the mantras and spells; the obeah and the wanga; the work of the wand and the work of the sword."

Note, pray thee, the instruction in CCXX I:41-n-44, 51, 61, 63 k.t.l. on which We have enlarged in Our tract The Law of Liberty, and in private letters to thee and to others. The open preaching of this Law, and the practice of these precepts, will arouse discussion and animosity, and thus place thee upon a rostrum whence thou mayst speak unto the people.

Note, pray thee, this mentor: ``Remember ye that existence is pure joy; that all the sorrows are but shadows; they pass and are done; but there is that which remains." For this doctrine shall comfort many. Also there is this word: ``They shall rejoice, our chosen; who sorroweth is not of us. Beauty and strength, leaping laughter and delicious languor, force and fire, are of us." Indeed in all ways thou mayest expound the joy of our Law; nay, for thou shalt overflow with the joy thereof, and have no need of words. It would moreover be impertinent and tedious to call again thine attention to all those passages that thou knowest so well. Note, pray thee, that in the matter of direct instruction there is enough.

Consider the passage ``Choose ye an island! Fortify it! Dung it about with enginery of war! I will give you a war-engine. With it ye shall smite the peoples; and none shall stand before you. Lurk! Withdraw! Upon them! This is the Law of the Battle of Conquest: thus shall my worship be about my secret house." The last phrase suggests that the island may be Great Britain, with its Mines and Tanks; and it is notable that a certain brother obligated to A...A... is in the most secret of England's War Councils at this hour. But it is possible that all this instruction refers to some later time when our Law, administered by some such Order as the O.T.O. which concerns itself with temporal affairs, is of weight in the councils of the world, and is challenged by the heathen, and by the followers of the fallen gods and demigods.

Note, pray thee, the practical method of overcoming opposition given in CCXX III:23-n-26. But this is not to Our immediate purpose in this epistle. Note, pray thee, the instruction in the 38th and 39th verses of the Third Chapter of The Book of the Law. It must be quoted in full.

``So that thy light is in me; and its red flame is as a sword in my hand to push thy order."

That is, the God himself is aflame with the Light of The Beast, and will himself push the order, through the fire (perhaps meaning the genius) of The Beast.

``There is a secret door that I shall make to establish thy way in all the quarters (these are the adorations, as thou hast written) as it is said:

The Light is mine; its rays consume

Me: I have made a secret door

Into the House of Ra and Tum,

Of Khephra, and of Ahathoor.

I am thy Theban, O Mentu,

The prophet Ankh-f-na-khonsu!

By Bes-na-Maut my breast I beat;
By wise Ta-Nech I weave my spell.
Show thy star-splendour, O Nuit!
Bid me within thine House to dwell,
O winged snake of light, Hadit!
Abide with me, Ra-Hoor-Khuit!"

In the comment in Equinox I(7) this passage is virtually ignored. It is possible that this "secret door" refers to the four men and four women spoken of later in The Paris Working, or it may mean the child elsewhere predicted, or some secret preparation of the hearts of men. It is difficult to decide on such a point, but we may be sure that the Event will show that the exact wording was so shaded as to prove to us absolute foreknowledge on the part of That Most Holy Angel who uttered the Book.

Note, pray thee, further, in verse 39, how the matter proceeds:

"All this"--i.e. The Book of the Law itself.

"and a book to say how didst come hither" i.e. some record such as that in The Temple of Solomon the King.

"And a reproduction of this ink and paper for ever" i.e. by some mechanical process, with possibly a sample of paper similar to that employed.

"--for in it is the word secret and not only in the English--" Compare CCXX III:47, 73. The secret is still a secret to Us.

"And thy comment upon this the Book of the Law shall be printed beautifully in red ink and black upon beautiful paper made by hand;" i.e. explain the text "lest there be folly" as it says above, CCXX I:36.

"And to each man and woman that thou meetest, were it but to dine or to drink at them, it is the Law to give. Then they shall chance to abide in this bliss or no; it is no odds. Do this quickly!"

From this it is evident that a volume must be prepared as signified-- Part IV of Book 4 was intended to fulfil this purpose--and that this book must be distributed widely, in fact to every one with whom one comes into social relations.

We are not to add to this gift by preaching and the like. They can take it or leave it.

Note, pray thee, verse 41 of this chapter:

"Establish at thy Kaaba a clerk-house; all must be done well and with business way."

This is very clear instruction indeed. There is to be a modern centralized business organization at the Kaaba--which, We think, does not mean Boleskine, but any convenient headquarters.

Note, pray thee, in verse 42 of this chapter the injunction: "Success is thy proof: argue not; convert not; talk not overmuch." This is not any bar to an explanation of the Law. We may aid men to strike off their own fetters; but those who prefer slavery must be allowed to do so. "The slaves shall serve." The excellence of the Law must be showed by its results upon those who accept it. When men see us as the hermits of Hadit described in CCXX II:24, they will determine to emulate our joy.

Note, pray thee, the whole implication of the chapter that sooner or later we are to break the power of the slaves of the slave-gods by actual

fighting. Ultimately, Freedom must rely upon the sword. It is impossible to treat in this epistle of the vast problems involved in this question; and they must be decided in accordance with the Law by those in authority in the Order when the time comes. Thou wilt note that We have written unto thee more as a member of the O.T.O., than in thy capacity as of the A..A., for the former organization is co-ordinate and practical, and concerns itself with material things. But remember this clearly, that the Law cometh from the A..A., not from the O.T.O. This Order is but the first of the great religious bodies to accept this Law officially, and its whole Ritual has been revised and reconstituted in accordance with this decision. Now then, leaving The Book of the Law, note, pray thee, the following additional suggestions for extending the Dominion of the Law of Thelema throughout the whole world.

1. All those who have accepted the Law should announce the same in daily intercourse. ``Do what thou wilt shall be the whole of the Law" shall be the invariable form of greeting. These words, especially in the case of strangers, should be pronounced in a clear, firm, and articulate voice, with the eyes frankly fixed upon the bearer. If the other be of us, let him reply ``Love is the law, love under will." The latter sentence shall also be used as the greeting of farewell. In writing, wherever greeting is usual, it should be as above, opening ``Do what thou wilt shall be the whole of the Law.", and closing ``Love is the law, love under will."

2. Social gatherings should be held as often as is convenient, and there the Law should be read and explained.

3. The special tracts written by Us, or authorized by Us, should be distributed to all persons with whom those who have accepted the Law may be in contact.

4. Pending the establishment of other Universities and Schools of Thelema, scholarships and readerships and such should be provided in existing Schools and Universities, so as to secure the general study of Our writings, and those authorized by Us as pertaining to the New Aeon.

5. All children and young people, although they may not be able to understand the more exalted heavens of our horoscope, may always be taught to rule their lives in accordance with the Law. No efforts should be spared to bring them to this emancipation. The misery caused to children by the operation of the law of the slave-gods was, one may say, the primum mobile of Our first aspiration to overthrow the Old Law.

6. By all manner of means shall all strive constantly to increase the power and freedom of the Headquarters of the O.T.O.; for thereby will come efficiency in the promulgation of the Law. Specific instructions for the extension of the O.T.O. are given in another epistle.

Constant practice of these recommendations will develop skill in him or her that practiseth, so that new ideas and plans will be evolved continually.

Furthermore, it is right that each and every one bind himself with an Oath Magical that he may thus make Freedom perfect, even by a bond, as in Liber III it is duly written. Amen.

Now, son, note, pray thee, in what house We write these words. For it is a little cottage of red and green, by the western side of a great lake, and it is hidden in the woods. Man, therefore, is at odds with Wood and

Water; and being a magician bethinketh Himself to take one of these enemies, Wood, which is both the effect and the cause of that excess of Water, and compel it to fight for Him against the other. What then maketh He? Why, He taketh unto himself Iron of Mars, an Axe and a Saw and a Wedge and a Knife, and He divideth Wood therewith against himself, hewing him into many small pieces, so that he hath no longer any strength against His will. Good; then taketh He the Fire of our Father the Sun, and setteth it directly in battle array against that Water by His army of Wood that he hath conquered and drilled, building it up into a phalanx like unto a Cone, that is the noblest of all solid figures, being the Image of the Holy Phallus Itself, and combined in himself the Right Line and the Circle. Thus, son, dealeth He; and the Fire kindleth the Wood, and the heat thereof driveth the Water afar off. Yet this Water is a cunning adversary, and He strengthened Wood against Fire by impregnating him with much of his own substance, as it were by spies in the citadel of any ally that is not wholly trusted. Now then therefore what must the Magician do? He must first expel utterly Water from Wood by an invocation of the Fire of the Sun our Father. That is to say, without the inspiration of the Most High and Holy One even We ourselves could do nothing at all. Then, son, beginneth the Magician to set His Fire to the little dry Wood, and that enkindleth the Wood of middle size, and when that blazeth brightly, at the last the great logs, through they be utterly green, are nevertheless enkindled.

Now, son, hearken unto this Our reproof, and lend the ear of thine understanding unto the parable of this Magick.

We have for the whole Beginning of Our Work, praise be eternally unto His Holy Name, the Fire of our Father the Sun. The inspiration is ours, and ours is the Law of Thelema that shall set the world ablaze. And We have many small dry sticks, that kindle quickly and burn through quickly, leaving the larger Wood unlit. And the great logs, the masses of humanity, are always with us. But our edged need is of those middle fagots that on the one hand are readily kindled by the small Wood, and on the other endure until the great logs blaze.

(Behold how sad a thing it is, quoth the Ape of Thoth, for one to be so holy that he cannot chop a tree and cook his food without preparing upon it a long and tedious Morality!)

Let this epistle be copied and circulated among all those that have accepted the Law of Thelema.

Receive now Our paternal benediction: the Benediction of the All-Begetter be upon thee.

Love is the law, love under will.

VHRION 9°=2 A..A..

Given under Our hand and seal this day of An XII, the Sun our Father being in 12° 42' 2" of the sign Leo, and the Moon in 25° 39' 11" of the sign Libra, from the House of the Juggler, that is by Lake Pasquaney in the State of New Hampshire.

LIBER CL

Book 150

De Lege Libellum

L-n-L-n-L-n-L-n-L

This Epistle first appeared in The Equinox III(1) (Detroit: Universal, 1919).
The quotations are from Liber Legis--The Book of the Law.--H.B.

Preface - THE LAW

I - OF LIBERTY

II - OF LOVE

III - OF LIFE

IV - OF LIGHT

Preface

THE LAW

Do what thou wilt shall be the whole of the Law.

IN RIGHTEOUSNESS OF HEART come hither, and listen: for it is I, TO MEGATHERION, who gave this Law unto everyone that holdeth himself holy. It is I, not another, that willeth your whole Freedom, and the arising within you of full Knowledge and Power.

Behold! the Kingdom of God is within you, even as the Sun standeth eternal in the heavens, equal at midnight and at noon. He riseth not: he setteth not: it is but the shadow of the earth which concealeth him, or the clouds upon her face.

Let me then declare unto you this Mystery of the Law, as it hath been made known unto me in divers places, upon the mountains and in the deserts, but also in great cities, which thing I speak for your comfort and good courage. And so be it unto all of you.

Know first, that from the Law spring four Rays or Emanations: so that if the Law be the centre of your own being, they must needs fill you with their secret goodness. And these four are Light, Life, Love, and Liberty.

By Light shall ye look upon yourselves, and behold All Things that are in Truth

One Thing only, whose name hath been called No Thing for a cause which later shall be declared unto you. But the substance of Light is Life, since without Existence and Energy it were naught. By Life therefore are you made yourselves, eternal and incorruptible, flaming forth as suns, self-created and self-supported, each the sole centre of the Universe.

Now by the Light ye beheld, by Love ye feel. There is an ecstasy of pure Knowledge, and another of pure Love. And this Love is the force that uniteth things diverse, for the contemplation in Light of their Oneness. Know that the Universe is not at rest, but in extreme motion whose sum is Rest. And this understanding that Stability is Change, and Change Stability, that Being is Becoming, and Becoming Being, is the Key to the Golden Palace of this Law.

Lastly, by Liberty is the power to direct your course according to your Will. For the extent of the Universe is without bounds, and ye are free to make your pleasure as ye will, seeing that the diversity of being is infinite also. For this also is the Joy of the Law, that no two stars are alike, and ye must understand also that this Multiplicity is itself Unity, and without it Unity could not be. And this is an hard saying against Reason: ye shall comprehend, when, rising above Reason, which is but a manipulation of the Mind, ye come to pure Knowledge by direct perception of the Truth.

Know also that these four Emanations of the Law flame forth upon all paths: ye shall use them not only in these Highways of the Universe whereof I have written, but in every By-path of your daily life.

Love is the law, love under will.

I

OF LIBERTY

IT IS OF LIBERTY that I would first write unto you, for except ye be free to act, ye cannot act. Yet all four gifts of the Law must in some degree be exercised, seeing that these four are one. But for the Aspirant that cometh unto the Master, the first need is freedom.

The great bond of all bonds is ignorance. How shall a man be free to act if he know not his own purpose? You must therefore first of all discover which star of all the stars you are, your relation to the other stars about you, and your relation to, and identity with, the Whole.

In our Holy Books are given sundry means of making this discovery, and each must make it for himself, attaining absolute conviction by direct experience, not merely reasoning and calculating what is probable. And to each will come the knowledge of his finite will, whereby one is a poet, one prophet, one worker in steel, another in jade. But also to each be the knowledge of his infinite Will, his destiny to perform the Great Work, the realization of his True Self. Of this Will

let me therefore speak clearly unto all, since it pertaineth unto all.

Understand now that in yourselves is a certain discontent. Analyse well its nature: at the end is in every case one conclusion. The ill springs from the belief in two things, the Self and the Not-Self, and the conflict between them. This also is a restriction of the Will. He who is sick is in conflict with his own body: he who is poor is at odds with society: and so for the rest. Ultimately, therefore, the problem is how to destroy this perception of duality, to attain to the apprehension of unity.

Now then let us suppose that you have come to the Master, and that He has declared to you the Way of this attainment. What hindereth you? Alas! there is yet much Freedom afar off.

Understand clearly this: that if you are sure of your Will, and sure of your means, then any thoughts or actions which are contrary to those means are contrary also to that Will.

If therefore the Master should enjoin upon you a Vow of Holy Obedience, compliance is not a surrender of the Will, but a fulfilment thereof.

For see, what hindereth you? It is either from without or from within, or both. It may be easy for the strong-minded seeker to put his heel upon public opinion, or to tear from his heart the objects which he loves, in a sense: but there will always remain in himself many discordant affections, as also the bond of habit, and these also must he conquer.

In our holiest Book it is written: ``Thou hast no right but to do thy will. Do that, and no other shall say nay." Write it also in your heart and in your brain: for this is the key of the whole matter.

Here Nature herself be your preacher: for in every phenomenon of force and motion doth she proclaim aloud this truth. Even in so small a matter as driving a nail into a plank, hear this same sermon. Your nail must be hard, smooth, fine-pointed, or it will not move swiftly in the direction willed. Imagine then a nail of tinder-wood with twenty points--it is verily no longer a nail. Yet nigh all mankind are like unto this. They wish a dozen different careers; and the force which might have been sufficient to attain eminence in one is wasted on the others: they are null.

Here then let me make oÿen confession, and say thus: though I pledged myself almost in boyhood to the Great Work, though to my aid came the most puissant forces in the whole Universe to hold me to it, though habit itself now constraineth me in the right direction, yet I have not fulfilled my Will: I turn aside daily from the appointed task. I waver. I falter. I lag.

Let this then be of great comfort to you all, that if I be so imperfect--and for very shame I have not emphasized that imperfection--if I, the chosen one, still fail, then how easy for yourselves to surpass me! Or, should you only equal

me, then even so how great attainment should be yours!

Be of good cheer, therefore, since both my failure and my success are arguments of courage for yourselves.

Search yourselves cunningly, I pray you, analysing your inmost thoughts. And first you shall discard all those gross obvious hindrances to your Will: idleness, foolish friendships, waste employments or enjoyments, I will not enumerate the conspirators against the welfare of your State.

Next, find the minimum of daily time which is in good sooth necessary to your natural life. The rest you shall devote to the True Means of your Attainment. And even these necessary hours you shall consecrate to the Great Work, saying consciously always while at these Tasks that you perform them only in order to preserve your body and mind in health for the right application to that sublime and single Object.

It shall not be very long before you come to understand that such a life is the true Liberty. You will feel distractions from your Will as being what they are. They will no longer appear pleasant and attractive, but as bonds, as shames. And when you have attained this point, know that you have passed the Middle Gate of this Path. For you will have unified your Will.

Even thus, were a man sitting in a theatre where the play wearies him, he would welcome every distraction, and find amusement in any accident: but if he were intent upon the play, every such incident would annoy him. His attitude to these is then an indication of his attitude towards the play itself.

At first the habit of attention is hard to acquire. Persevere, and you will have spasms of revulsion periodically. Reason itself will attack you, saying: how can so strict a bondage be the Path of Freedom?

Persevere. You have never yet known Liberty. When the temptations are overcome, the voice of Reason silenced, then will your soul bound forward unhampered upon its chosen course, and for the first time will you experience the extreme delight of being Master of Yourself, and therefore of the Universe.

When this is fully attained, when you sit securely in the saddle, then you may enjoy also all those distractions which first pleased you and then angered you. Now then will do neither any more: for they are your slaves and toys.

Until you have reached this point, you are not wholly free. You must kill out desire, and kill out fear. The end of all is the power to live according to your own nature, without danger that one part may develop to the detriment of the whole, or concern lest that danger should arise.

The sot drinks, and is drunken: the coward drinks not, and shivers: the wise man, brave and free, drinks, and gives glory to the Most High God.

This then is the Law of Liberty: you possess all Liberty in your own right, but you must buttress Right with Might: you must win Freedom for yourself in many a war. Woe unto the children who sleep in the Freedom that their forefathers won for them!

“There is no law beyond Do what thou wilt:” but it is only the greatest of the race who have the strength and courage to obey it.

O man! behold thyself! With what pains wast thou fashioned! What ages have gone to thy shaping! The history of the planet is woven into the very substance of thy brain! Was all this for naught? Is there no purpose in thee? Wast thou made thus that thou shouldst eat, and breed, and die? Think it not so! Thou dost incorporate so many elements, thou art the fruit of so many aeons of labour, thou art fashioned thus as thou art, and not otherwise, for some colossal End.

Nerve thyself, then, to seek it and to do it. Naught can satisfy thee but the fulfilment of thy transcendent Will, that is hidden within thee. For this, then, up to arms! Win thine own Freedom for thyself! Strike hard!

II

OF LOVE

IT IS WRITTEN that “Love is the law, love under will.” Herein is an Arcanum concealed, for in the Greek Language Agaph, Love, is of the same numerical value as Velhma, Will. By this we understand that the Universal Will is of the nature of Love.

Now Love is the enkindling in ecstasy of Two that will to become One. It is thus an Universal formula of High Magick. For see now how all things, being in sorrow caused by dividuality, must of necessity will Oneness as their medicine.

Here also is Nature monitor to them that seek Wisdom at her breast: for in the uniting of elements of opposite polarities is there a glory of heat, of light, and of electricity. Thus also in mankind do we behold the spiritual fruit of poetry and all genius, arising from the seed of what is but an animal gesture, in the estimation of such as are schooled in Philosophy. And it is to be noted strongly that the most violent and divine passions are those between people of utterly unharmonious natures.

But now I would have you to know that in the mind are no such limitations in respect of species as prevent a man falling in love with an inanimate object, or an idea. For to him that is in any wise advanced upon the Way of Meditation it appears that all objects save the One Object are distasteful, even as appeared formerly in respect of his chance wishes to the Will. So therefore all objects must be grasped by the mind, and heated in the sevenfold furnace of Love, until with explosion of ecstasy they unite, and disappear, for they, being imperfect, are destroyed utterly in the creation of the Perfection of Union, even

as the persons of the Lover and the Beloved are fused into the spiritual gold of Love, which knoweth no person, but comprehendeth all.

Yet since each star is but one star, and the coming together of any two is but one partial rapture, so must the aspirant to our holy Science and Art increase constantly by this method of assimilating ideas, that in the end, become capable of apprehending the Universe in one thought, he may leap forth upon It with the massed violence of his Self, and destroying both these, become that Unity whose name is No Thing. Seek ye all therefore constantly to unite yourselves in rapture with each and every thing that is, and that by utmost passion and lust of Union. To this end take chiefly all such things as are naturally repulsive. For what is pleasant is assimilated easily and without ecstasy: it is in the transfiguration of the loathsome and abhorred into The Beloved that the Self is shaken to the root in Love.

Thus in human love also we see that mediocrities among men mate with null women: but History teacheth us that the supreme masters of the world seek ever the vilest and most horrible creatures for their concubines, overstepping even the limiting laws of sex and species in their necessity to transcend normality. It is not enough in such natures to excite lust or passion: the imagination itself must be enflamed by every means.

For us, then, emancipated from all base law, what shall we do to satisfy our Will to Unity? No less a mistress than the Universe: no lupanar more cramped than Infinite Space: no night of rape that is not co-eval with Eternity!

Consider that as Love is mighty to bring forth all Ecstasy, so absence of Love is the greatest craving. Whoso is balked in Love suffereth indeed, but he that hath not actively that passion in his heart towards some object is weary with the ache of craving. And this state is called mystically ``Dryness." For this there is, as I believe, no cure but patient persistence in a Rule of life.

But this Dryness hath its virtue, in that thereby the soul is purged of those things that impeach the Will: for when the drouth is altogether perfect, then is it certain that by no means can the Soul be satisfied, save by the Accomplishment of the Great Work. And this is in strong souls a stimulus to the Will. It is the Furnace of Thirst that burneth up all dross within us.

But to each act of Will is a particular Dryness corresponding: and as Love increaseth within you, so doth the torment of His absence. Be this also unto you for a consolation in the ordeal! Moreover, the more fierce the plague of impotence, the more swiftly and suddenly is it wont to abate.

Here is the method of Love in Meditation. Let the Aspirant first practice and then discipline himself in the Art of fixing the attention upon any thing whatsoever at will, without permitting the least imaginable distraction.

Let him also practice the art of the Analysis of Ideas, and that of refusing to allow the mind its natural reaction to them, pleasant or unpleasant, thus fixing

himself in Simplicity and Indifference. These things being achieved in their ripe season, be it known to you that all ideas will have become equal to your apprehension, since each is simple and each indifferent: any one of them remaining in the mind at Will without stirring or striving, or tending to pass on to any other. But each idea will possess one special quality common to all: this, that no one of any of them is The Self, inasmuch as it is perceived by The Self as Something Opposite.

When this is thorough and profound in the impact of its realization, then is the moment for the aspirant to direct his Will to Love upon it, so that his whole consciousness findeth focus upon that One Idea. And at the first it may be fixed and dead, or lightly held. This may then pass into dryness, or into repulsion. Then at last by pure persistence in that Act of Will to Love, shall Love himself arise, as a bird, as a flame, as a song, and the whole Soul shall wing a fiery path of music unto the Ultimate Heaven of Possession.

Now in this method there are many roads and ways, some simple and direct, some hidden and mysterious, even as it is with human love whereof no man hath made so much as the first sketches for a Map: for Love is infinite in diversity even as are the Stars. For this cause do I leave Love himself master in the heart of every one of you: for he shall teach you rightly if you but serve him with diligence and devotion even to abandonment.

Nor shall you take umbrage or surprise at the strange pranks that he shall play: for He is a wayward boy and wanton, wise in the Wiles of Aphrodite Our Lady His sweet Mother: and all His jests and cruelties are spices in a confection cunning as no art may match.

Rejoice therefore in all His play, not remitting in any wise your own ardour, but glowing with the sting of His whips, and making of Laughter itself a sacrament adjuvant to Love, even as in the Wine of Rheims is sparkle and bite, like as they were ministers to the High Priest of its Intoxication.

It is also fit that I write to you of the importance of Purity in Love. Now this matter concerneth not in any wise the object or the method of the practice: the one thing essential is that no alien element should intrude. And this is of most particular pertinence to the aspirant in that primary and mundane aspect of his work wherein he establisheth himself in the method through his natural affections.

For know, that all things are masks or symbols of the One Truth, and nature serveth alway to point out the higher perfection under the veil of the lower perfection. So then all the Art and Craft of human love shall serve you as an hieroglyphic: for it is written that That which is above is like that which is below: and That which is below is like that which is above.

Therefore also doth it behoove you to take well heed lest in any manner you fail in this business of purity. For though each act is to be complete on its own plane, and no influence of any other plane is to be brought in for interference or admixture, for that such is all impurity, yet each act should in itself be so

complete and perfect that it is a mirror of the perfection of every other plane, and thereby becometh partaker of the pure Light of the highest. Also, since all acts are to be acts of Will in Freedom on every plane, all planes are in reality but one: and thus the lowest expression of any function of that Will is to be at the same time an expression of the highest Will, or only true Will, which is that already implied in the acceptance of the Law.

Be it also well understood of you that it is not necessary or right to shut off natural activity of any kind, as certain false folk, eunuchs of the spirit, most foully teach, to the destruction of many. For in every thing soever inhereth its own perfection proper to it, and to neglect the full operation and function of any one part bringeth distortion and degeneration to the whole. Act therefore in all ways, but transforming the effect of all these ways to the One Way of the Will. And this is possible, because all ways are in actual Truth One Way, the Universe being itself One and One Only, and its appearance as Multiplicity that cardinal illusion which it is the very object of Love to dissipate.

In the achievement of Love are two principles, that of mastering and that of yielding. But the nature of these is hard to explain, for they are subtle, and are best taught by Love Himself in the course of the operations. But it is to be said generally that the choice of one formula or the other is automatic, being the work of that inmost Will which is alive within you. Seek not then to determine consciously this decision, for herein true instinct is not liable to err.

But now I end, without further words: for in our Holy Books are written many details of the actual practices of Love. And those are the best and truest which are most subtly written in symbol and image, especially in Tragedy and Comedy, for the whole nature of these things is in this kind, Life itself being but the fruit of the flower of Love.

It is then of Life that I must needs now write to you, seeing that by every act of Will in Love you are creating it, a quintessence more mysterious and joyous than you deem, for this which men call life is but a shadow of that true Life, your birthright, and the gift of the Law of Thelema.

III

OF LIFE

SYSTOLE AND DIASTOLE: these are the phases of all component things. Of such also is the life of man. Its curve arises from the latency of the fertilized ovum, say you, to a zenith whence it declines to the nullity of death? Rightly considered, this is not wholly truth. The life of man is but one segment of a serpentine curve which reaches out to infinity, and its zeros but mark the changes from the plus to minus, and minus to plus, coefficients of its equation. It is for this cause, among many others, that wise men in old time chose the Serpent as the Hieroglyph of Life.

Life then is indestructible as all else is. All destruction and construction are

changes in the nature of Love, as I have written to you in the former chapter proximate. Yet even as the blood in one pulse-throb of the wrist is not the same blood as that in the next, so individuality is in part destroyed as each life passeth; nay, even with each thought.

What then maketh man, if he dieth and is reborn a changeling with each breath? This: the consciousness of continuity given by memory, the conception of his Self as something whose existence, far from being threatened by these changes, is in verity assured by them. Let then the aspirant to the sacred Wisdom consider his Self no more as one segment of the Serpent, but as the whole. Let him extend his consciousness to regard both birth and death as incidents trivial as systole and diastole of the heart itself, and necessary as they to its function.

To fix the mind in this apprehension of Life, two modes are preferred, as preliminary to the greater realizations to be discussed in their proper order, experiences which transcend even those attainments of Liberty and Love of which I have hitherto written, and this of Life which I now inscribe in this my little book which I am making for you so that you may come unto the Great Fulfilment.

The first mode is the acquisition of the Magical Memory so-called, and the means is described with accuracy and clearness in certain of our Holy Books. But for nearly all men this is found to be a practice of exceeding difficulty. Let then the aspirant follow the impulse of his own Will in the decision to choose this or no.

The second mode is easy, agreeable, not tedious, and in the end as certain as the other. But as the way of error in the former lieth in Discouragement, so in the latter are you to be ware of False Paths. I may say indeed generally of all Works, that there are two dangers, the obstacle of Failure, and the snare of Success.

Now this second mode is to dissociate the beings which make up your life. Firstly, because it is easiest, you should segregate that Form which is called the Body of Light (and also by many other names) and set yourself to travel in this Form, making systematic exploration of those worlds which are to other material things what your own Body of Light is to your own material form.

Now it will occur to you in these travels that you come to many Gates which you are not able to pass. This is because your Body of Light is itself as yet not strong enough, or subtle enough, or pure enough: and you must then learn to dissociate the elements of that Body by a process similar to the first, your consciousness remaining in the higher and leaving the lower. In this practice do you continue, bending your Will like a great Bow to drive the Arrow of your consciousness through heavens ever higher and holier. But the continuance in this Way is itself of vital value: for it shall be that presently habit herself shall persuade you that the body which is born and dieth within so little a space as one cycle of Neptune in the Zodiac is no essential of your Self, that the Life of which you are become partaker, while itself subject to the Law of action and

reaction, ebb and flow, systole and diastole, is yet insensible to the afflictions of that life which you formerly held to be your sole bond with Existence.

And here must you resolve your Self to make the mightiest endeavours: for so flowered are the meadows of this Eden, and so sweet the fruit of its orchards, that you will love to linger among them, and to take delight in sloth and dalliance therein. Therefore I write to you with energy that you should not do thus to the hindrance of your true progress, because all these enjoyments are dependent upon duality, so that their true name is Sorrow of Illusion, like that of the normal life of man, which you have set out to transcend.

Be it according to your Will, but learn this, that (as it is written) they only are happy who have desired the unattainable. It is then best, ultimately, if it be your Will to find alway your chiefest pleasure in Love, that is, in Conquest, and in Death, that is, in Surrender, as I have written to you already. Thus then you shall delight in these delights aforesaid, but only as toys, holding your manhood firm and keen to pierce to deeper and holier ecstasies without arrest of Will.

Furthermore, I would have you to know that in this practice, pursued with ardour unquenchable, is this especial grace, that you will come as it were by fortune into states which transcend the practice itself, being of the nature of those Works of Pure Light of which I will to write to you in the chapter following after this. For there be certain Gates which no being who is still conscious of dividuality, that is, of the Self and not-Self as opposites, may pass through: and in the storming of those Gates by fiery assault of lust celestial, your flame will burn vehemently against your gross Self, though it be already divine beyond your present imagining, and devour it in a mystical death, so that in the Passing of the Gate all is dissolved in formless Light of Unity.

Now then, returning from these states of being, and in the return also there is a Mystery of Joy, you will be weaned from the Milk of Darkness of the Moon, and made partaker of the Sacrament of Wine that is the blood of the Sun. Yet at the first there may be shock and conflict, for the old thought persists by force of its habit: it is for you to create by repeated act the true right habit of this consciousness of the Life which abideth in Light. And this is easy, if your will be strong: for the true Life is so much more vivid and quintessential than the false that (as I rudely estimate) one hour of the former makes an impression on the memory equal to one year of the latter. One single experience, in duration it may be but a few seconds of terrestrial time, is sufficient to destroy the belief in the reality of our vain life on earth: but this wears gradually away if the consciousness, through shock or fear, adhere not to it, and the Will strive not continually to repetition of that bliss, more beautiful and terrible than death, which it hath won by virtue of Love.

There be moreover many other modes of attaining the apprehension of true Life, and these two following are of much value in breaking up the ice of your mortal error in the vision of your being. And of these the first is the constant contemplation of the Identity of Love and Death, and the understanding of the dissolution of the body as an Act of Love done upon the Body of the Universe,

as also it is written at length in our Holy Books. And with this goeth, as it were sister with twin brother, the practice of mortal love as a sacrament symbolical of that great Death: as it is written ``Kill thyself": and again ``Die daily."

And the second of these lesser modes is the practice of the mental apprehension and analysis of ideas, mainly as I have already taught you, but with especial emphasis in choice of things naturally repulsive, in particular, death itself, and its phenomena ancillary. Thus the Buddha bade his disciples to meditate upon Ten Impurities, that is, upon ten cases of death of decomposition, so that the Aspirant, identifying himself with his own corpse in all these imagined forms, might lose the natural horror, loathing, fear or disgust which he might have had for them. Know this, that every idea of every sort becomes unreal, phantastic, and most manifest illusion, if it be subjected to persistent investigation, with concentration. And this is particularly easy to attain in the case of all bodily impressions, because all material things, and especially those of which we are first conscious, namely, our own bodies, are the grossest and most unnatural of all falsities. For there is in us all, latent, that Light wherein no error may endure, and It already teaches our instinct to reject first of all those veils which are most closely wrapt about It. Thus also in meditation it is (for many men) most profitable to concentrate the Will to Love upon the sacred centres of nervous force: for they, like all things, are apt images or true reflexions of their semblables in finer spheres: so that, their gross natures being dissipated by the dissolving acid of the Meditation, their finer souls appear (so to speak) naked, and display their force and glory in the consciousness of the aspirant.

Yea, verily, let your Will to Love burn eagerly toward this creation in yourselves of the true Life that rolls its waves across the shoreless sea of Time! Live not your petty lives in fear of the hours! The Moon and Sun and Stars by which ye measure Time are themselves but servants of that Life which pulses in you, joyous drum-beat as you march triumphant through the Avenue of the Ages. Then, when each birth and death of yours are recognized in this perception as mere milestones on your ever-living Road, what of the foolish incidents of your mean lives? Are they not grains of sand blown by the desert wind, or pebbles that you spurn with your winged feet, or grassy hollows where you press the yielding and elastic turf and moss with lyrical dances? To him who lives in Life naught matters: his is eternal motion, energy, delight of never-failing Change: unwearied, you pass on from aeon to aeon, from star to star, the Universe your playground, its infinite variety of sport ever old and ever new. All those ideas which bred sorrow and fear are known in their truth, and thus become the seed of joy: for you are certain beyond all proof that you can never die; that, though you change, change is part of your own nature: the Great Enemy is become the Great Ally.

And now, rooted in this perfection, your Self become the very Tree of Life, you have a fulcrum for your lever: you are ready to understand that this pulsation of Unity is itself Duality, and therefore, in the highest and most sacred sense, still Sorrow and Illusion; which having comprehended, aspire yet again, even unto the Fourth of the Gifts of the Law, unto the End of the Path, even unto

Light.

IV

OF LIGHT

I PRAY YOU, be patient with me in that which I shall write concerning Light: for here is a difficulty, ever increasing, in the use of words. Moreover, I am myself carried away constantly and overwhelmed by the sublimity of this matter, so that plain speech may whirl into lyric, when I would plod peaceably with didactic, expression. My best hope is that you may understand by virtue of the sympathy of your intuition, even as two lovers may converse in language as unintelligible to others as it seemeth silly, wanton, and dull, or as in that other intoxication given by Ether the partakers commune with infinite wit, or wisdom, as the mood taketh them, by means of a word or a gesture, being initiated to apprehension by the subtlety of the drug. So may I that am inflamed with love of this Light, and drunken on the wine Ethereal of this Light, communicate not so much with your reason and intelligence, but with that principle hidden in yourself which is ready to partake with me. Even so may man and woman become mad with love, no word being spoken between them, because of the induction (as it were) of their souls. And your understanding will depend upon your ripeness for perception of my Truth. Moreover, if so be that Light in you be ready to break forth, then Light will interpret to you these dark words in the language of Light, even as a string inanimate, duly adjusted, will vibrate to its peculiar tone, struck on another cord. Read, therefore, not only with the eye and brain, but with the rhythm of the Life which you have attained by your Will to Love quickened to dancing measure by these words, which are the movements of the wand of my Will to Love, and so to enkindle your Life to Light.

In this mood did I interrupt myself in the writing of this my little book, and for two days and nights sleeplessly have I made consideration, wrestling vehemently with my spirit, lest by haste or carelessness I might fail toward you.

In exercise of Will and of Love are implied motion and change, but in Life is gained an Unity which moveth and changeth only in pulse or in phase, and is even as music. Yet in the attainment of this Life you will already have experienced that the Quintessence thereof is pure Light, an ecstasy formless, and without bound or mark. In this Light naught exists, for It is homogeneous: and therefore have men called it Silence, and Darkness, and Nothing. But in this, as in all other effort to name it, is the root of every falsity and misapprehension, since all words imply some duality. Therefore, though I call it Light, it is not Light, nor absence of Light. Many also have sought to describe it by contradictions, since through transcendent negation of all speech it may by some natures be attained. Also by images and symbols have men striven to express it: but always in vain. Yet those that were ready to apprehend the nature of this Light have understood by sympathy: and so shall it be with you who read this little book, loving it. However, be it known unto you that the best of all instruction on this matter, and the Word best suited to the Aeon of Horus,

is written in The Book of the Law. Yet also the Book Ararita is right worthy in the Work of the Light, as Trigrammaton in that of Will, Cordis Cincti Serpente in the Way of Love, and Liberi in that of Life. All these Books also concern all these Four Gifts, for in the end you will see that every one is inseparable from every other.

I wish to write to you with regard to the number 93, the number of Velhma. For it is not only the number of its interpretation Agaph, but also that of a Word unknown to you unless you be Neophyte of our Holy Order of the A...A... which word representeth in itself the arising of the Speech from the Silence, and the return thereunto in the End. Now this number 93 is thrice 31, which is in Hebrew LA, that is to say NOT, and so it denieth extension in the three dimensions of Space. Also I would have you to meditate most closely upon the name NU that is 56, which we are told to divide, add, multiply, and understand. By division cometh forth 0.12, as if it were written Nuith! Hadith! Ra- Hoor-Khuith! before the Dyad. By addition ariseth Eleven, the number of True Magick: and by multiplication Three Hundred, the Number of the Holy Spirit or Fire, the letter Shin, wherein all things are consumed utterly. With these considerations, and a full understanding of the mysteries of the Numbers 666 and 418, you will be armed mightily in this Way of far flight. But you should also consider all numbers in their scales. For there is no means of resolution better than this of pure mathematics, since already therein are gross ideas made fine, and all is ordered and ready for the Alchemy of the Great Work.

I have already written to you of how, in the Will of Love, Light ariseth as the secret part of Life. And in the first, the little, Loves, the attained Life is still personal: later, it becometh impersonal and universal. Now then is Will arrived, may I say so, at its magnetic pole, whence the lines of force point alike every way and no way: and Love also is no more a work, but a state. These qualities are become part of the Universal Life, which proceedeth infinitely with the enjoyment of the Will, and of Love as inherent therein. These things therefore, in their perfection, have lost their names, and their natures. Yet these were the Substance of Life, its Father and Mother: and without their operation and impact Life itself will gradually cease its pulsations. But since the infinite energy of the whole Universe is therein, what then is possible but that it return to its own First Intention, dissolving itself little by little into that Light which is its most secret and most subtle Nature?

For this Universe is in Truth Zero, being an equation whereof Zero is the sum. Whereof this is the proof, that if not, it would be unbalanced, and something would have come from Nothing, which is absurd. This Light or Nothing is then the Resultant or Totality thereof in pure Perfection; and all other states, positive or negative, are imperfect, since they omit their opposites.

Yet, I would have you consider that this equality or identity of equation between all things and No thing is most absolute, so that you will remain no more in the one than you did in the other. And you will understand this greatest Mystery very easily in the light of those other experiences which you will have enjoyed, wherein motion and rest, change and stability, and many other subtle opposites, have been redeemed to identity by the force of your

holy meditation.

The greatest gift of the Law, then, cometh forth by the most perfect practice of the Three Lesser Gifts. And so thoroughly must you travail in this Work that you are able to pass from one side of the equation to the other at will: nay, to comprehend the whole at once, and for ever. This then your time-and-space-bound soul shall travel according to its nature in its orbit, revealing the Law to them that walk in chains, for that this is your particular function.

Now here is the Mystery of the Origin of Evil. Firstly, by Evil we mean that which is in opposition to our own wills: it is therefore a relative, and not an absolute, term. For everything which is the greatest evil of some one is the greatest good of some other, just as the hardness of the wood which wearie the axeman is the safety of him that ventureth himself upon the sea in a ship built of that wood. And this is a truth easy to apprehend, being superficial, and intelligible to the common mind.

All evil is thus relative, or apparent, or illusory: but, returning to philosophy, I will repeat that its root is always in duality. Therefore the escape from this apparent evil is to seek the Unity, which you shall do as I have already shewn you. But I will now make mention of that which is written concerning this in The Book of the Law.

The first step being Will, Evil appears as by this definition, "all that hinders the execution of the Will." Therefore is it written: "The word of Sin is Restriction." It should also be noted that in The Book of the Thirty Aethyrs {Book 418} Evil appears as Choronzon whose number is 333, which in Greek importeth Impotence and Idleness: and the nature of Choronzon is Dispersion and Incoherence.

Then in the Way of Love Evil appears as "all that which tends to prevent the Union of any two things." Thus The Book of the Law sayeth, under the figure of the Voice of Nuit: "take your fill and will of love as ye will, when, where and with whom ye will! But always unto me." For every act of Love must be "under will," that is, in accordance with the True Will, which is not to rest content with things partial and transitory, but to proceed firmly to the End. So also, in The Book of the Thirty Aethyrs, the Black Brothers are those who shut themselves up, unwilling to destroy themselves by Love.

Thirdly, in the Way of Life Evil appears under a subtler form as "all that which is not impersonal and universal." Here The Book of the Law, by the Voice of Hadit, informeth us: "In the sphere I am everywhere the centre". And again: "I am Life and the giver of Life" {...} "Come unto me' is a foolish word: for it is I that go." "For I am perfect, being Not". For this Life is in every place and time at once, so that in It these limitations no longer exist. And you will have seen this for yourself, that in every act of Love time and space disappear with the creation of the Life by its virtue, as also doth personality itself. For the third time, then, in even subtler sense, "The word of Sin is Restriction."

Lastly, in the Way of Light this same versicle is the key to the conception of

Evil. But here Restriction is in the failure to solve the Great Equation, and, later, to prefer one expression or phase of the Universe to the other. Against this we are warned in The Book of the Law by the Word of Nuit, saying: ``None" {...} ``and two. For I am divided for love's sake, for the chance of union", and therefore, ``If this be not aright: if ye confound the space marks, saying: They are one: or saying, They are many;" {...} ``then expect the direful judgments" {...}

Now therefore by the favour of Thoth am I come to the end of this my book: and do you arm yourselves accordingly with the Four Weapons: the Wand for Liberty, the Cup for Love, the Sword for Life, the Disk for Light: and with these work all wonders by the Art of High Magick under the Law of the New Aeon, whose Word is Thelema.

LIBER LIBRAE sub figura XXX.

0. Learn first - Oh thou who aspirest unto our ancient Order! - that Equilibrium is the basis of the Work. If thou thyself hast not a sure foundation, whereon wilt thou stand to direct the forces of Nature?

1. Know then, that as man is born into this world amidst the Darkness of Matter, and the strife of contending forces; so must his first endeavor be to seek the Light through their reconciliation.
2. Thou then who hast trials and troubles, rejoice because of them, for in them is Strength, and by their means is a pathway opened unto that Light.
3. How should it be otherwise, O man, whose life is but a day in Eternity, a drop in the Ocean of time; how, were thy trials not many, couldst thou purge thy soul from the dross of earth? Is it but now that the Higher Life is beset with dangers and difficulties; hath it not ever been so with the Sages and Hierophants of the past? They have been persecuted and reviled, they have been tormented of men; yet through this also has their Glory increased.
4. Rejoice therefore, O Initiate, for the greater thy trial the greater thy Triumph. When men shall revile thee, and speak against thee falsely, hath not the Master said, "Blessed art thou!"?
5. Yet, oh aspirant, let thy victories bring thee not Vanity, for with increase of Knowledge should come increase of Wisdom. He who knoweth little, thinketh he knoweth much; but he who knoweth much has learned his own ignorance. Seest thou a man wise in his own conceit? There is more hope of a fool, than of him.
6. Be not hasty to condemn others; how knowest thou that in their place, thou couldst have resisted the temptation? And even were it so, why shouldst thou despise one who is weaker than thyself?
7. Thou therefore who desirest Magical Gifts, be sure that thy soul is firm and steadfast; for it is by flattering thy weaknesses that the Weak Ones will gain power over thee. Humble thyself before thy Self, yet fear neither man nor spirit. Fear is failure, and the forerunner of failure: and courage is the beginning of virtue.
8. Therefore fear not the Spirits, but be firm and courteous with them; for thou hast no right to despise or revile them; and this too may lead thee astray. Command and banish them, curse them by the Great Names if need be; but neither mock or revile them, for so assuredly wilt thou be led to error.
9. A man is what he maketh himself within the limits fixed by his inherited destiny; he is a part of mankind; his actions affect not only what he called himself, but also the whole universe.
10. Worship, and neglect not, the physical body which is thy temporary connection with the outer and material world. Therefore let thy mental Equilibrium be above disturbance by material events; strengthen and control the animal passions,

discipline the emotions and the reason, nourish the Higher Aspirations.

11. Do good to others for its own sake, not for reward, not for gratitude from them, not for sympathy. If thou art generous, thou wilt not long for thine ears to be tickled by expressions of gratitude.
12. Remember that unbalanced force is evil; that unbalanced severity is but cruelty and oppression; but that also unbalanced mercy is but weakness which would allow and abet Evil. Act passionately; think rationally; be Thyself.
13. True ritual is as much action as word; it is Will.
14. Remember that this earth is but an atom in the universe, and that thou thyself art but an atom thereon, and that even couldst thou become the God of this earth whereon thou crawlest and grovellest, that thou wouldst, even then, be but an atom, and one amongst many.
15. Nevertheless have the greatest self-respect, and to that end sin not against thyself. The sin which is unpardonable is knowingly and wilfully to reject truth, to fear knowledge lest that knowledge pander not to thy prejudices.
16. To obtain Magical Power, learn to control thought; admit only those ideas that are in harmony with the end desired, and not every stray and contradictory Idea that presents itself.
17. Fixed thought is a means to an end. Therefore pay attention to the power of silent thought and meditation. The material act is but the outward expression of thy thought, and therefore hath it been said that "the thought of foolishness is sin." Thought is the commencement of action, and if a chance thought can produce much effect, what cannot fixed thought do?
18. Therefore as hath already been said, Establish thyself firmly in the equilibrium of forces, in the centre of the Cross of the Elements, that Cross from whoses centre the Creative Word issued in the birth of the dawning Universe.
19. Be thou therefore prompt and active as the Sylphs, but avoid frivolity and caprice; be energetic and strong like the Salamanders, but avoid irritability and ferocity; be flexible and attentive to images like the Undines, but avoid idleness and changeability; be laborious and patient like the Gnomes, but avoid grossness and avarice.
20. So shalt thou gradually develop the powers of thy soul, and fit thyself to command the Spirits of the elements. For wert thou to summon the Gnomes to pander thine avarice, thou wouldst no longer command them, but they would command thee. Wouldst thou abuse the pure beings of the woods and mountains to fill thy coffers and satisfy thy hunger of Gold? Wouldst thou debase the Spirits of Living Fire to serve thy wrath and hatred? Wouldst thou violate the purity of the Souls of the Waters to pander thy lust of debauchery? Wouldst thou force the Spirits of the Evening Breeze to minister thy folly and caprice? Know that with such desires thou canst but attract the Weak, not the Strong, and in

that case the Weak will have power over thee.

21. In true religion there is no sect, therefore take heed that thou blaspheme not the name by which another knoweth his God; for if thou do this thing in Jupiter thou wilt blaspheme YHVH [Yahweh] and in Osiris YHShVH [Jesus]. Ask and ye shall have! Seek, and ye shall find! Knock, and it shall be opened unto you!

AD VERITATEM IX°

An Introduction to the History of the O.T.O.

Do what thou wilt shall be the whole of the Law.

THE ORDO TEMPLI ORIENTIS (O.T.O.) is an Initiatic Body composed of men and women who have accepted the principles of The Book of the Law, which was transmitted through Aleister Crowley (1875 -1947) in Cairo, Egypt in 1904 E.V. The communicating Intelligence identified itself as Aiwass, a messenger of the ruling hierarchy of our species. The Book announces a New Law for mankind and the planetary transition into the Aeon of Horus or New Aeon. The Book is conceived to be a perfect transmission of the divine, freed from any defects of human interference. As such, it is a luminous vehicle of Truth that can serve as an infallible guide to human conduct.

Aleister Crowley will at least be remembered as the greatest occult genius of the twentieth century. In The Book of the Law, he is designated as the Prophet of the New Aeon. An enormously prolific writer, his own work provides the best guide to his controversial character. His biographers have failed to capture his essence, even when not being overtly hostile. His influence on modern occultism is incalculable, penetrating every Western school. The present collection of papers, a minute sample of his literary production, should give even the first time reader a distinct impression of Crowley.

The O.T.O. practices yoga, meditation, ceremonial magick, qabalah, divination and related disciplines of the Western Mystery Tradition. Our central headquarters, long centered in Berkeley, California, is now moving to New York, with numerous groups spread throughout the world. The Order is open to all free men and women of full age (currently defined as eighteen years old) and good report.

The Order Degrees, as described in several Order documents included in this issue, are conveyed in a ceremonial manner. The Degree structure corresponds with the Hindu Chakra system as diagrammed elsewhere in this issue. Thus, the Man of Earth series of degrees fully activates the psychic body of the Initiate.

In addition to the Degree rituals, numerous Order bodies regularly perform the O.T.O. Gnostic Mass, which also appears elsewhere in this issue. The importance of the Mass within the O.T.O. is best illustrated in Crowley's Confessions where he calls the ritual "the central ceremony of its {the Order's} public and private celebration."

Various other group rituals are performed, unique to each unit of the

Order and generally indicative of the main interests of the members of the group concerned. These may include Crowley's group workings such as his Rites of Eleusis, original adaptations of various myth cycles, revisions of solo rituals for group participation, or other creative efforts.

AN INTRODUCTION TO SECRET SOCIETIES

WE POSIT A KNOWLEDGE, or Gnosis, capable of perception by each human being--for, "Every man and every woman is a star." We further posit that Divine consciousness is experiential and that certain techniques are of value to induce the experience.

The religious instinct is an integral aspect of mankind. From time immemorial, people have gathered with one another to seek Truth and therein lie the roots of the Order. Secret societies dedicated to seeking wisdom have existed in all ages and cultures. From the puberty rite of the aboriginal tribesman, to the ecstatic whirling of the Dervish, to the elaborate ceremonies of the Mason, the aim is the same--the programmed alteration of consciousness within a group setting.

Myths that seek to explain the emerging of consciousness within the human race have been a continuous cultural phenomena. The Egyptian, Sumerian, Indian, Chinese, Greek, Near Eastern, Celtic and other civilizations had Mystery Traditions of the most central societal import. Each had its teaching legends of figures who mysteriously appeared to bring the gifts of civilization and spiritual wisdom.

These transmitting Forces have been variously conceived of as Gods, angels, spirits and by a host of other designations. It is to these same Beings (whatever aesthetic is used to describe Them) that we ascribe the religious awareness transmitted through the O.T.O. today.

"ERA VULGARIS"

THE MEDITERRANEAN COUNTRIES have characteristically functioned as a birthplace of religions and religious movements. Three of the world's largest religions, Christianity, Judaism, and Islam began in this region. And prior to the inception of these, dating back to prehistory, the indigenes have worshipped such deities as Oannes, Osiris, Enki, Adonis, Attys and others. The area therefore has traditionally been one of unusual religious cross-fertilization and constant political upheaval.

It is a recurrent historical theme for governments to attempt to control the religion of a people in order to achieve stability. In 325 E.V., the Roman Emperor Constantine convened a group of religious leaders from the area to achieve this goal. He became the first ruler to adopt Christianity as the state religion. The Council of Nice, or Nicene Council, epitomized the future of the religion. The purpose of the meeting was to settle a theological dispute. The loser was anathemized and exiled, his

books ordered burned and their possession became a capital offense. A hypocritical yea-saying to the first creed of the new faith cemented the work of the Council. All this took place under the "benign" direction of the pagan Emperor, a notorious murderer who liberally rewarded the attending bishops after their work was finished.

The standardization of the books of The Bible followed some years later. Elements of mysticism incompatible with the "reform" were neatly removed from the Canon. The vicious persecution of Gnostics, Pagans and Jews assured no philosophic rivalry with the growing Christian ideological consolidation. In 391 E.V., an angry Christian mob destroyed the Alexandrian Library and Temple (the great repository of pagan learning). This dealt a major blow to the spirit of intellectual research and hindered the possibility of exposing the fraud being built on the then-living remains of earlier cults.

Heresy became a catch-all phrase for religious speculation. Philosophy, so highly cultivated in pagan society, was constricted. It would be several centuries before the power was achieved to turn this policy into mass murder, but rehearsals for the Inquisition were well under way in the interim. An example was the murder of Hypatia in 415 E.V. Famed leader of the Neo-Platonic School, she was torn limb from limb by a band of enraged Christian monks. Great Pan was certainly not dead, but one can imagine His wailing for the human suffering to come.

THE CRUSADES

PRIOR TO THE BEGINNING of the Crusades in 1095, Europe was experiencing a period of cultural stagnation caused jointly by the collapse of the Holy Roman Empire and the attempts of the Church to assume temporal sovereignty over its remains. The resulting confusion led to a usurpation of direct control by a number of once-vassal princes, giving rise to the system of Feudalism. The chaos of the period is best illustrated by the eagerness with which vast numbers of Europeans joined the Crusades.

The Holy Land contained the seeds of the later Renaissance. Arab culture was at its highest and most refined. The area now added European Christianity to its religious potpourri. The Mystics, Fakirs, Zoroastrians, Gnostics, Sufis and Buddhists of the region presented a kaleidoscopic panorama to the newly arrived Crusaders. The superstitions and dogmas of Catholicism must have seemed quite pale, when compared to the richness and sophistication of the Oriental theologies to which they were now exposed. Increasing doubt concerning the exclusive possession of divine favor by Christianity would gradually undermine orthodoxy.

THE KNIGHTS TEMPLAR

DUE TO THE NATURE of the European presence, the Military Orders

were the most stable institutions during the 200 years of Western occupation. The soldiers were involved with the exotic culture of their new homeland on a daily basis.

Foremost among the Military Orders was the Knights Templar. Founded by Hughes de Payens in 1118, the Order was originally composed of nine Knights, who protected pilgrims on their travels through the Holy Land. King Baldwin II, the second European King of Jerusalem, awarded them lodging near the site of the Temple of Solomon, from whence derives their name.

The Military Orders were clearly an idea whose time had come. The concept of a religious body of warriors was new to Christianity. The promise of glory, danger, travel, religious expiation, and the chance to fight to establish God's Kingdom on earth, fell upon waiting and ready ears.

In 1126 the Templars came under the patronage of St. Bernard of Clairvaux, the most influential and politically powerful Catholic theologian of his time. He aided their efforts enormously. At the Council of Troyes in 1128, St. Bernard presided over the writing of their Rule which dictated the behavior of the members of the Order. They were concurrently sanctioned by Pope Honorius. Within a short period of time, they amassed vast stores of wealth and land donated by aristocrats excited by their charisma.

The Templar Rule gradually expanded to include secret initiation rituals and private confessions. They were under direct control of the Pope and not responsible to any King or nation. As the European position weakened over the two centuries of occupation, the Templars were accused of collusion with the enemy on more than one occasion. It was noted, for example, that the colors of their mantles (a red cross on a white background, adopted in 1146) were the same as those of the Assassins or Hashishim.

The Assassins, founded in 1090 by Hasan-i-Sabah, grew as an independent Shiite-Ishmaili force within the primarily Sunni Muslim world. They rose to prominence by maintaining extremely well defended mountain fortresses, and by pursuing a policy of selective assassination. Their isolation and essential fanaticism suggest ingrained doctrines of an unorthodox nature. That there was communication between the Templars and Assassins is well known. Also, the hierarchical similarities between the two Orders are noteworthy. (The Assassins were crushed by the Mongols in 1256, but their descendants now live in India under the leadership of the Aga Khan.)

The Europeans were finally defeated in 1291 and the Templars left the Holy Land. On their return to Europe they were warily welcomed. Their independent, armed presence caused tension because there was no longer a pressing rationale for their existence. However, being the

Pope's personal army, they still enjoyed his protection. They participated, for example, in the Albigensian massacres at his behest.

Finally, through the malice and greed of Philip the Fair of France and the weakness of Pope Clement V, the Templars were arrested in France on a single night in 1307. (Philip had established a precedent for this by similarly arresting every French Jew eight years before.) The Pope, under Philip's direction, issued a European edict requiring all nations to arrest the Templars within their borders. The edict was ignored or cursorily complied to by several nations, notably Germany, Scotland, Spain and Portugal. However, the French, Italian and English Temples were destroyed, thousands of Knights killed over the next seven years and the vast wealth of the Order confiscated by civil and religious authorities.

Many feel that the bankrupt Philip seized upon the idea of crushing the Order when he ran to the Parisian Temple for protection from an angry mob incensed by his monetary policies and currency manipulations. During his three-day refuge, he would have realized the extent of Templar riches. For among other things, they had established the practice of international banking among Christians. Their numerous fortresses along the trade routes leading Eastward served as depositories for kings, nobles and merchants. The Templars had grown even wealthier thereby. Another motivation for Philip's hostility to the Order was that his application to join the Temple some years earlier had been refused by these proud warriors.

THE TEMPLAR LEGACY

TEMPLAR SURVIVORS generally changed the name of the Order, joined fellow Orders like the Hospitaliers, or went quietly underground. It is our contention that they continued to teach the doctrines and techniques they had learned and developed in the East--the "secret teaching" of the Order. We further posit that this closely guarded teaching gave rise to the flourishing of the occult arts in Europe.

The centuries following the Templar dispersion in the fourteenth century played host to an esoteric revival which has continued to the present day.

The first written literature of the Grail Tradition appeared almost simultaneously with the founding of the Knights Templar. The Templar phenomena certainly inspired later authors like Wolfram von Eschenbach, whose *Parzival*, written in the late twelfth and early thirteen centuries, precisely reveals the symbolism of the O.T.O. lamen. *Parzival's* first publication in printed form in 1477 closely corresponded with the introduction of the Tarot into Europe. The Tarot includes among the rich threads of its symbolic tapestry a perfect pictorial representation of the Grail symbols. Interestingly, St. Bernard and his Cistercian Order are acknowledged by Pauline Matarasso in *The Quest of the Holy Grail*

as the source of the monastic guidance given to the Grail companions. The white habits of the monks, their consistent isolation as hermits and the virtues they espouse to the Knights being pure Cistercian doctrine.

Alchemy developed a considerable body of literature in the sixteenth and seventeenth centuries, which witnessed the works of Paracelsus, Agrippa, Trithemius and Bruno. The publication of the Rosicrucian Manifestos in 1614 and 1615 introduced the concept of a Secret Order of Adepts, silently guiding humanity's destiny. The idea fascinated the European mind and became the model for Mozart's Magic Flute and other epic poems and plays of the period. The Enochian workings of Dr. John Dee and Edward Kelley were a particular nexus point of this Current. The plans for the utopian Palatinate of Frederick V were conceived in this remarkable period, which also saw the rise of such occult luminaries as Robert Fludd, Michael Maier, Elias Ashmole and Johann De Bry.

The great interest in Occultism continued unabated into the eighteenth century. Court de Gebelin introduced the theory that the Tarot was derived from Egypt and had a qabalistic correspondence with the Hebrew alphabet. Freemasonry spread at a rapid rate. Its Lodges played a pivotal role during the French Revolution. The legendary shadow figures of the Comte de St. Germain and Cagliostro were reputed to be organizing rebellion everywhere. The Illuminati, founded by Adam Weishaupt in 1776, grew rapidly, giving rise to endless speculations of political conspiracy. It is still rumored today that the destruction of the French monarchy during the Revolution was intended to avenge Templar blood shed some four hundred years earlier.

In the nineteenth century, Kenneth MacKenzie, Frederick Hockley, Eliphas Levi, Sir Edward Bulwer Lytton, Papus, P. B. Randolph, W. Wynn Westcott, and others, wrote about, practiced and taught the sacred sciences. Madame Blavatsky founded the Theosophical Society in 1875, the year of Crowley's birth. The Golden Dawn was founded in 1888 and included among its members some of the leading lights of English literary and artistic circles. The erudite occult scholar, S. L. MacGregor Mathers was its most notable head. The genius of his contribution to the development of the Western Qabalah must be appreciated before any comprehension of Crowley's work is possible. Crowley rose rapidly in the ranks of the Golden Dawn which served as his occult training ground.

THE MODERN O.T.O.

IN 1895, KARL KELLNER (1850-1905), a wealthy Austrian industrialist and paper chemist, as well as a high-grade Mason, founded the Ordo Templi Orientis. Kellner had traveled widely in the East, where he met three Adepts who instructed him in specific magical practices. Kellner's efforts to develop the Order were later assisted by Franz Hartmann, Heinrich Klein and Theodor Reuss, who had worked together prior to

joining the O.T.O. The Order was first proclaimed in 1902 in Reuss' Masonic publication, *Oriflamme*. On Kellner's death, Reuss succeeded him as Outer Head. The "Jubilee" edition of the *Oriflamme*, published in 1912, announced that the Order taught the secret of sexual magic.

Theodor Reuss was an interesting character. Born June 28, 1855 in Augsburg, he entered Masonry in 1876. He was a singer, journalist and possibly a spy for the Prussian political police, infiltrating the Socialist League founded by Karl Marx's daughter and her husband. Reuss was later associated with William Wynn Westcott, a leader of the Golden Dawn, who introduced him to John Yarker. Yarker chartered Reuss to found the Rites of Memphis and Mizraim in Germany. After several attempts to concretize various Masonic Rites, Reuss settled on the development of the O.T.O.

The Order experienced a reasonably steady growth under Reuss' leadership. For example, he chartered Papus in France, Rudolph Steiner in Berlin and H. Spencer Lewis in the USA. In 1912, the historic meeting between Reuss and Crowley occurred. Crowley wrote that Reuss came to him and accused him of revealing Order secrets. When Crowley responded that he had no idea what Reuss was talking about, Reuss opened to a chapter in *The Book of Lies*. When Crowley looked at it afresh, the initiated interpretation of sexual magick unfolded itself to him for the first time. Reuss appointed Crowley as Supreme and Holy King of all the English speaking world, and it was this authorization that he invoked when publishing the material in *The Equinox*.

Reuss resigned as Outer Head of the Order in 1922 after suffering a stroke and named Crowley his successor. All was well until 1925 when *The Book of the Law* was translated into German. There was a break in the continuity of the Order. Many members split with the new O.H.O. over the book, which Crowley was actively promulgating through the Order. He had earlier revised the Order rituals at Reuss' request, deeply infusing the doctrines of the New Aeon revelation.

Crowley published many of his most important works under the imprimatur of the O.T.O.. He reformulated its long-term goals and mission and came to view the O.T.O. as the "ark" for preserving the distillation of the world's cultures into the future. These views are best expressed by Crowley himself, in his summary of the O.T.O. system excerpted from his *Confessions* in this issue. Crowley succeeded in fostering a few strong leaders in North America, and it is to these deep roots that the O.T.O. owes its continued survival. As he writes in *Liber Aleph*, "This Magick...dependeth greatly on the Art to set many other Wills in sympathetic Motion; and the greatest Magus may not be the most successful--in a mean Conception of a Limit of Time."

The O.T.O. in North America was founded in 1912 when Charles Stansfeld Jones (well-known as Frater Achad) brought together twelve sincere and interested associates in Vancouver, British Columbia, all of

whom signed forms agreeing to take initiation through the III°. They were duly chartered as a Agapé Camp (later a Lodge), and Crowley spoke glowingly of their work in his Confessions where he recounts his inspection tour in Vancouver.

Frater Achad, as Parzival X°, continued to stimulate O.T.O. activity in both Canada and the United States for many years. However, it was left to one of the charter members of the Vancouver Lodge, Wilfred T. Smith, to found the first Lodge in the United State in the 1930's-- Agapé Lodge in Pasadena, California. In Crowley's later years, Agapé Lodge was the single most active Order body in the world, prompting Baphomet's appointment of Smith as Ramaka X°. Smith and his Lodge members contributed greatly to Crowley's publishing efforts, and performed a weekly Gnostic Mass for many years. Bro. Smith's wife, Soror G., continues his important work after his death, and remains an honored and active Agapé Lodge member to this day. Soror Meral, Mistress of 418 Lodge, publisher of In The Continuum and head of the College of Thelema in California took her first initiation at Agapé Lodge, as did the late Caliph Hymenaeus Alpha X°. The membership of Agapé Lodge also included the illustrious scientist John W. Parsons, who helped found the Jet Propulsion Laboratory at Cal Tech's Arroyo Seco. A crater on the Moon is named after him, in honor of his developmental work on the rocket fuel that launched America into space.

THE O.T.O. AFTER CROWLEY'S DEATH

WHEN CROWLEY DIED in 1947, he willed all otherwise unassigned copyrights and literary remains to the O.T.O., and the succession as Outer Head of the Order to Karl Germer, Frater Saturnus X°. Germer had long served as Grand Treasurer General and Crowley's Legate in the U.S., and Crowley directed that all the aforementioned property be shipped to Germer at the new O.T.O. Headquarters in New York. His strength of position within the Order, and the respect and, some would say, fear that he commanded made him the acknowledged leader. Crowley had in fact many times referred to him as his natural successor.

Germer was born in Germany in 1885. He had a distinguished military career in the First World War and was active in the influential German Pansophia movement of the 1920s. Years later, when the Nazis assumed control, he was imprisoned because of his connection with freemasonry and Aleister Crowley. While in Berlin's notorious Alexanderplatz Prison, and later in a Belgian concentration camp, he endured great privation by reciting the Holy Books from memory, backward and forward, until he attained to the Knowledge and Conversation of his Holy Guardian Angel. He supported Crowley diligently especially in the later period of the latter's life.

Germer was a quiet man, given to self-isolation. The Order ceased to initiate new members under his direction. His policy was to concentrate almost exclusively on the publishing program. Some fine results were

accomplished, including Magick Without Tears, The Gospel According to St. Bernard Shaw, 777 Revised, The Vision and the Voice (with Commentary) and The Book of Lies (with Commentary).

Germer died in 1962 without naming a successor. His unprobated will directed only that the property of the Order be divided among the "heads" of the Order.

The intervening years have not been lacking in claimants to leadership of the Order. The published record stands for itself. With some diligent investigation, interested parties can learn the details for themselves.

We (and recently the United States Government has legalized our opinion) view the succession as having been passed to Major Grady Louis McMurtry, Caliph Hymenaeus Alpha. His leadership of the Ordo Templi Orientis rests on several rather clear letters of authorization from Crowley himself. They met while McMurtry was a young First Lieutenant during World War II. He had been admitted to the O.T.O. in 1941 at Agapé Lodge through Jack Parsons. He received the Ninth Degree from Crowley directly and was entrusted with documents of emergency authorization to take charge of the entire work of the Order in California (as stated earlier, the only functional O.T.O. body at this time.) Crowley additionally appointed McMurtry his personal representative in the USA, whose authority was to be considered as Crowley's own. These two charters, dated respectively March 22, 1946 and April 11, 1946, were subject only to Karl Germer's approval, veto or revision.

Germer was well informed of these charters as he attended the Agapé Lodge meeting at which McMurtry presented them. The two men subsequently exchanged correspondence regarding plans to legally incorporate the Order in California. In a letter to McMurtry dated May 24, 1946, Germer stated, "I want you to be fully informed, as 666 holds you in charge of the Californian activities with any steps you decide to be taken with my approval." Whatever differences they may have had, there is nowhere the slightest suggestion that Germer even considered vetoing or revising McMurtry's charters.

Six months before his death, Crowley wrote to McMurtry on June 17, 1947. He stated that while Germer was the natural Caliph to follow him, he had to look to Germer's successor, who, he wrote, could well be McMurtry.

McMurtry disagreed with Germer's policy of not initiating new members. He moved to Washington, D.C. in 1961 largely to avoid a direct confrontation with Germer over this issue. Here he taught Political Science at George Washington University while working as a Management Analyst for the Government. He also directed the Washington Shakespeare Society. In 1969, he learned of the 1967 theft of the Order Library from Mrs. Germer's home, during which she had been brutally beaten. He immediately resigned from Government

Service and returned at once to California to conduct an investigation, reactivating his authorization from Crowley as Sovereign Grand Inspector General of the Order. The results of his extensive research were forwarded to the authorities concerned, as well as Mrs. Germer, and form the substance of the Solar Lodge chapter in Ed Sanders' book, *The Family*.

THE O.T.O. UNDER THE CALIPHATE

WHEN MCMURTRY BECAME AWARE of the critical condition into which the Order had fallen after Germer's death, he was impelled to invoke his documents of emergency authorization from Crowley. His first public act was to arrange for the publication of the Crowley/Harris Thoth Tarot Cards in 1970. This deck has the power of assisting the Magician to invoke the energies of the New Aeon--a visual tool for the programming of consciousness. In 1983, he released *The Holy Books of Thelema*. This collection of the Class A documents are the founding documents of the Thelemic religion. The two publications taken together constitute the Prophet's essential legacy, the words and images of the New Aeon.

In the 15 years since McMurtry assumed leadership, the Order has grown to its largest size ever. With Lodges, Chapters and Camps in the U.S., Canada, South America, Germany, Norway, the Balkans, New Zealand and Australia, the Order is like a lotus opening to the rays of the New Aeon Sun.

We face many problems at present, yet, "There is success", and we work unremittingly. The Order has met the criteria for promulgation of the O.T.O. Constitution in the United States. While some suggestions from *An Open Letter to Those Who May Wish to Join the Order* (see *infra*) appear quaint in these days of over-regulation (free railroad transport indeed!), we present these writings at this time that we may reaffirm our fealty to the principles therein. The structure envisioned by these documents is then both our reality and our goal. May their words be guides to those so chosen.

POSTSCRIPT

DURING THE WRITING of this article, on July 12, 1985 E.V., our Beloved Caliph Hymenaeus Alpha celebrated his greater feast. On the day of his death, the Order was notified of our legal victory in a United States Federal Court which certified our exclusive ownership of all names, trademarks, insignia and copyrights willed by Crowley to the *Ordo Templi Orientis*.

On September 21, our new Caliph was proclaimed. His dedication to the principles described in the following pages assures us that they will be implemented fully and speedily. His first act of adherence to the Constitution's guidelines was to accept the mantle of secrecy imposed

on the X° and O.H.O. in Liber 52 (see infra). His respect for his predecessor and his lineage have impelled him to choose the name Hymenaeus Beta. Formerly a member of the Man of Earth Triad, the fact of his elevation to Frater Superior gives evidence of the magical fitness of the current manifestation of the Order. "The succession to the high office of O.H.O. is decided in a manner not here to be declared; but this you may learn, O Brother Magician, that he may be chosen even from the grade of a Minerval. And herein lieth a most sacred Mystery."

Soon after the election, the new Caliph reactivated Agapé Lodge as the International Grand Lodge of the Order, located in New York.

A new phase of our development has begun and we look with eager eyes to the future.

Love is the law, love under will.

FRATER AD VERITATEM IX°
Grand Secretary General
New York City, Winter Solstice An IIIxv

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THE HON. CHARLES A. LEGGE

O.T.O. v. Motta

**Findings of Fact and
Conclusions of Law**

The following Findings of Fact represent the early conclusions of the U.S. District Court for Northern California in our lawsuit against Marcelo Motta, and should be read in conjunction with the Judgment that immediately follows.--H.B.

UNITED STATES DISTRICT COURT
NORTHERN DISTRICT OF CALIFORNIA

GRADY McMURTRY, et al,

Plaintiffs

v.

SOCIETY ORDO TEMPLI ORIENTIS, et al,

Defendants

THE ACTION WAS TRIED to the court without a jury from May 13 through May 17, 1985, and was then submitted for decision. The court has heard the testimony, read the exhibits, and weighed the evidence. The court makes the following findings of fact by a preponderance of the evidence, makes the following conclusions of law, and directs that judgment be entered in favor of plaintiffs and against defendants on plaintiffs' complaint, defendants' counterclaims, and plaintiffs' counterclaims to the counterclaims.

For simplicity, plaintiffs, counter-defendants, and counter-counter plaintiffs will be called ``plaintiffs;" and defendants, counterclaimants, and counter-counter defendants will be called ``defendants."

FINDINGS OF FACT

1. The organization and system of beliefs which is called ``Ordo Templi Orientis" or ``OTO" is a mystical and fraternal organization begun around 1900. The chief international executive of OTO is known as the ``Outer Head" or ``OHO." Aleister Crowley became OHO in approximately 1921 and served until his death in 1947. Crowley wrote, or rewrote from earlier versions, many of the rituals, doctrine, and interpretative and instructive literature of OTO. Crowley set forth the rules of operation and procedures of OTO in numerous books, essays, and correspondence.

2. OTO had and now has lodges where its members meet. One such lodge, which existed during the 1930's and subsequently, was Agape Lodge in California.
3. After Crowley's death, Karl Germer became the OHO.
4. At his death, Crowley left all of his previously undisposed intellectual and tangible literary property to OTO. As OHO, Karl Germer took possession of all of the tangible property of OTO around 1950 and moved the property to California.
5. Karl Germer died in California in 1962. No will of Germer was offered for probate and the property of OTO remained in the possession of Germer's widow, Sasha Germer.
6. Sasha Germer died in 1975.
7. In 1976, plaintiffs obtained an order from the Superior Court of the State of California, Calaveras County, ``In the Matter of the Estate of Sasha Germer." The order decreed that plaintiff Grady McMurtry was authorized to take possession, on behalf of OTO, of certain property identified as belonging to OTO. Pursuant to that order plaintiff McMurtry and others took possession of properties which had formerly been in the possession of Crowley, Karl Germer, Sasha Germer and OTO.
8. Plaintiff OTO is now a California Corporation. It has a legal structure; is a membership organization; maintains records; has a set of beliefs; has an established set of procedures; conducts regular meetings; conducts financial transactions; initiates and promotes members; and follows the beliefs and practices derived from Crowley and the prior unincorporated OTO. It is a continuation of the organization, beliefs and practices originally established and conducted by Crowley and OTO.
9. Defendant Society Ordo Templi Orientis (``SOTO") was incorporated in the State of Tennessee. SOTO is not the continuation of the organization, beliefs and practices originally established by Crowley and OTO.
10. Defendant Motta is a citizen of Brazil. He has for years been interested in the work of OTO and Crowley. Motta has caused some literary works of Crowley to be published, commented, and edited, in his own name and in the name of OTO and SOTO.
11. Plaintiff OTO now owns, holds all right and title to, has used, does now use, and has the right to use: the name ``Ordo Templi Orientis"; the initials ``OTO"; the various insignia, registers and symbols of OTO; all writings and publications of Crowley which were not assigned to others at the time of his death; the publications of other matters pertaining to OTO; and the trademarks, service marks, and copyrights pertaining to

the same. Defendants do not own, hold, or have any right to the use of such properties.

12. The name ``Thelema" in connection with publications is a part of the property owned by plaintiff OTO. Plaintiff Smith has used that name on behalf of plaintiff OTO since 1962. Plaintiff OTO has the rights to the trademarks, service marks and copyrights of the name ``Thelema," and equivalents of that name, in connection with publications.

13. Defendants have used the name ``Thelema" in publications subsequent to its use by plaintiffs. Defendants do not have ownership of or the legal right to use the name ``Thelema" or its equivalents. Defendants' use of the name of ``Thelema" was without the consent of plaintiffs and constitutes infringement of that name. Defendants' use of the name ``Thelema" in connection with publications has caused confusion in the publishing industry and among purchasers of books, and will if continued cause confusion in the future. However, plaintiffs have not shown sufficient evidence of monetary losses from that confusion to support an award of compensatory damages for defendants' improper use of the name ``Thelema."

14. Defendants' use, and purported registration of trademarks and copyrights under the names ``OTO," ``Crowley," and ``Thelema" were done in contemplation of this litigation and were done without the rights of ownership of the property purportedly registered and copyrighted.

15. Plaintiff McMurtry is the acting OHO of OTO in the United States and is the highest overall member. Plaintiff McMurtry was personally assigned by Crowley, and continues to own, a 25% interest in Crowley's Magick Without Tears.

16. Defendant Motta is not the OHO of OTO.

17. In 1981 defendants published and distributed certain books in California and elsewhere which contained statements regarding the individual plaintiffs listed below. Certain of the statements were matters of opinion, or were matters pertaining to religious beliefs, and hence are protected under the First Amendment. The following statements about individual plaintiffs were not protected and were libelous:

(a)Plaintiff P. Seckler (nee P. Wade, P. McMurtry) was accused of sending a gang to assault and rob Sasha Germer, and was alleged to have misappropriated property.

(b)Plaintiff Grady McMurtry was alleged to have committed slander, misappropriated property, pirated property, delivered property to the hand of thieves, and contributed to the death of Sasha Germer.

(c)Plaintiff H. P. Smith was alleged to be a thief.

(d)Plaintiff James Wasserman was alleged to have delivered property to thieves and to have pirated property.

18. The statements made about the plaintiffs enumerated in paragraphs 17-a, b, c and d were untrue and constituted libel per se.

19. The plaintiffs enumerated in paragraphs 17-a, b, c, d did not establish by sufficient evidence any special damages, but are entitled to general damages from defendants in the amount of \$10,000 each.

20. The publications of the libels in paragraph 17-a, b, c, and d were done with actual malice by defendants, with knowledge of their falsity, and with a reckless disregard for the truth, and those plaintiffs are entitled to punitive damages from defendants in the amount of \$25,000 each.

21. Neither plaintiffs nor defendants are parties engaged in the media business, and are not entitled to rights or defenses attributable thereto.

22. There is not sufficient evidence to establish that defendants obtained any substantial gross revenue or profit from their publications, or that plaintiffs lost any gross revenue or profit, to support an award of damages to plaintiffs for defendants' use of plaintiffs' names, publications or symbols.

23. Plaintiff Wasserman was an agent of defendant Motta for certain purposes in 1976. Plaintiff Wasserman terminated that agency in 1976, and the termination was acknowledged by defendant Motta. Any cause of action by Motta for the breach of that agency relationship by Wasserman accrued in 1976.

24. No property of defendants was converted by plaintiffs. Even if some personal properties of defendants were included in the material obtained by plaintiffs from Karl and Sasha Germer, they were obtained in 1976, and the obtaining was known to defendants in 1976.

25. Plaintiffs circulated among OTO members a letter written by defendant Motta to Karl Germer dealing with certain matters personal to Motta. Motta has not shown by sufficient evidence that the circulation was a violation of his right of privacy, or that the circulation caused him any special or general damages. The circulation was not done with malice, but in connection with the dispute between plaintiffs and defendants as to who was the OHO and who rightfully held the properties of OTO. The circulation occurred, and was known by defendant Motta to have occurred, more than one year prior to the filing of the complaint in this action.

26. Unless enjoined, defendants will continue to claim and use the name ``Ordo Templi Orientis" and the initials ``OTO," and will continue to claim that defendant Motta is the OHO of OTO, and will use plaintiff OTO's names, insignia, initials, symbols, trademarks and other properties of plaintiff OTO to the injury of plaintiff OTO.

CONCLUSIONS OF LAW

1. To the extent that any of the above findings of fact may be deemed to be conclusions of law, they are incorporated by reference herein.
2. The libelous statements enumerated in paragraphs 17-a, b,c, and d of the findings of fact are libel per se, and general damages are presumed.
3. The other allegedly libelous statements about plaintiffs enumerated in the third and fourth causes of action of plaintiffs' first amended complaint are not actionable because they are matters of opinion or are religious matters protected by the First Amendment to the Constitution of the United States.
4. Any publications by defendants of allegedly libelous statements about plaintiffs which occurred subsequent to the filing of the first amended complaint cannot be the basis for any award of damages to plaintiffs in this action.
5. Plaintiffs are entitled to judgment on their first amended complaint against defendants as follows:
 - (a)On the first cause of action for unfair competition regarding the use of the name ``Ordo Templi Orientis," and the initials ``OTO," and the insignia and other properties of OTO.
 - (b)On the second cause of action for infringement of trademarks owned by plaintiff OTO.
 - (c)On the third and fourth causes of action for the libels enumerated in paragraphs 17-a, b, c, and d of the findings of fact.
 - (d)On the fifth cause of action for unfair competition in the use of the name ``Thelema."
6. By virtue of the decision of the United States District Court for the District of Maine, United States District Judge Gene Carter, in the action entitled *Motta, et al v. Samuel Weiser, Inc.*, No. 81-0459, defendants are collaterally estopped from asserting certain of their counterclaims against plaintiffs. Judgment should be entered in favor of plaintiffs and against defendants on defendants' counterclaims as follows, both because of the collateral estoppel effect of that action and because of the findings of fact

which are made above:

(a) Defendants do not own the Crowley copyrights.

(b) Motta is not the OHO of OTO.

(c) Defendants' purported registration of copyrights are not valid because defendants do not own the property purportedly copyrighted.

(d) Plaintiffs did not breach any copyrights of defendants, as alleged in defendants' first counterclaim.

7. Plaintiffs did not violate defendants' alleged trademarks regarding the insignia of OTO, as is alleged in defendants' second and eighth counterclaims.

8. Plaintiffs did not violate defendants' alleged trademarks regarding SOTO, as alleged in defendants' third counterclaim.

9. Defendants' fourth counterclaim is barred by the statutes of limitations, either by the two year statute of limitations provided in California Code of Civil Procedure Section 339 or by the three year statute of limitations provided in California Code of Civil Procedure Section 338; the cause of action accrued in 1976 and was barred prior to the filing of the complaint in this action in March 1983.

10. Defendants' fifth counterclaim is barred by the three year statute of limitations provided in California Code of Civil Procedure Section 338; the cause of action accrued in 1976 and was barred prior to the filing of the complaint in this action in March 1983.

11. Defendants' sixth counterclaim is barred by the one year statute of limitations provided in California Code of Civil Procedure Section 340; the cause of the action had accrued and was barred prior to the filing of the complaint in this action in March 1983.

12. Plaintiffs have not waived their statute of limitations defenses by not specifically asserting them in an answer to defendants' counterclaims.

13. Plaintiffs did not breach any federal trademark regarding the name ``Ordo Templi Orientis" as alleged in defendants' seventh counterclaim.

14. Plaintiffs did not breach any federal trademark in the symbol ``OTO" as alleged in defendants' eighth counterclaim.

15. Plaintiff OTO is entitled to the exclusive use of the trademarks and names claimed by defendants in their counterclaims, except those of SOTO.

16. Plaintiff McMurtry owns the interest in Magick Without Tears assigned to him by Crowley.

17. Plaintiff OTO is entitled to possession and ownership of: the remainder of the copyrighted material about OTO, the archives of OTO, and the remainder of the writings of Crowley.

18. Defendants' purported registration of trademarks are invalid and of no legal effect, because defendants did not and do not own the marks, except those of SOTO.

19. Plaintiffs are entitled to injunctive relief request in their counterclaim to the counterclaim.

JUDGMENT

Plaintiffs are to submit to this court, within twenty days of the date below, a proposed form of judgment incorporating these findings and conclusions. Plaintiffs are to simultaneously submit the proposed form of judgment to defendants, and within ten days thereafter defendants are to advise the court in writing what objections they have to the proposed form of judgment prepared by plaintiffs. Judgment will then be entered by the court.

Dated: July 10, 1985.

CHARLES A. LEGGE
UNITED STATES DISTRICT JUDGE

THE HON. CHARLES A. LEGGE

O.T.O. v. Motta

Judgment

News of this Judgment deciding the outcome of the O.T.O.'s suit against Marcelo Motta was received on the morning of July 12, 1985 E.V.-- Caliph Hymenaeus Alpha's work was complete. He died peacefully later that day, before news of the victory reached his ears.--H.B.

UNITED STATES DISTRICT COURT
NORTHERN DISTRICT OF CALIFORNIA

GRADY McMURTRY, WILLIAM E. HEIDRICK, P. SECKLER, H. P. SMITH, JAMES WASSERMAN, individuals, ORDO TEMPLI ORIENTIS, a California corporation, THELEMA PUBLICATIONS, a business entity,

Plaintiffs

v.

SOCIETY ORDO TEMPLI ORIENTIS, a corporation, THELEMA PUBLISHING COMPANY, a corporation, MARCELO RAMOS MOTTA,

Defendants

JUDGMENT

THE action was tried from May 13, 1985, through May 17, 1985, before Charles A. Legge, United States District Judge, sitting without a jury. The plaintiffs appeared through their counsel Stuart I. MacKenzie. The defendants appeared through their counsel Robert E. Mittel. Evidence, both oral and documentary having been presented by both parties, the cause having been argued and submitted for decision, the court having caused to be made and filed July 10, 1985, its written Findings of Fact and Conclusions of Law; now therefore,

Judgment is entered as follows:

1. In favor of plaintiffs P. Seckler, Grady McMurtry, H. P. Smith, and James Wasserman, individually and severally, and against defendants Marcelo Ramos Motta (hereinafter ``Motta") and Society Ordo Templi Orientis (hereinafter ``SOTO"), jointly and severally, on the third cause of action of plaintiffs' complaint in the amounts of \$10,000 general damages and \$25,000 punitive damages for each such plaintiff.

2. In favor of defendants Motta and SOTO and against plaintiff William

E. Heidrick on the third cause of action.

3. Declaring that:

(a) On the first cause of action of plaintiffs' complaint, defendants engaged in unfair competition regarding the use of the name "Ordo Templi Orientis," the initials "OTO," and the insignia and other properties of plaintiff Ordo Templi Orientis (hereinafter "OTO").

(b) On the second cause of action of plaintiffs' complaint, defendants infringed trademarks owned by plaintiff OTO.

(c) On the fifth cause of action of plaintiffs' complaint, defendants unfairly competed in the use of the name "Thelema."

(d) Defendants do not own or have the right to use any of the copyrights or publications of Aleister Crowley.

(e) Defendant Motta is not the designated secular Outer Head of plaintiff OTO, and has not been designated by any secular authority as Outer Head of Ordo Templi Orientis.

(f) Defendants' purported registration of copyrights of material pertaining to Ordo Templi Orientis are invalid because defendants did not and do not own the material purportedly copyrighted.

(g) Plaintiffs did not breach any copyrights of defendants.

(h) Plaintiffs did not violate defendants' alleged trademarks regarding the insignia of OTO.

(i) Plaintiffs did not violate defendants' alleged trademarks regarding SOTO.

(j) Plaintiffs did not violate any federal trademark regarding the name "Ordo Templi Orientis" or the symbol "OTO."

(k) Plaintiff OTO is entitled to the exclusive use of the trademarks and names claimed by defendants, except that defendant SOTO has the continued right to use the name "Society Ordo Templi Orientis" and the initials "SOTO."

(l) Plaintiff Grady McMurtry owns the interest in *Magick Without Tears* assigned to him by Aleister Crowley.

(m) Plaintiff OTO is entitled to the possession and ownership of (i) all other materials copyrighted in the United States about Ordo Templi Orientis, (ii) the archives of OTO, and (iii) all other writings by Aleister

Crowley which are not in the public domain.

(n) Defendants' purported registration of trademarks are invalid, because defendants did not and do not own the marks, except those of SOTO.

4. Defendants Motta and SOTO, and agents, servants, employees, representatives, successors and assigns acting for them, or in active concert or participation with them, are permanently enjoined and restrained from:

(a) Using, registering, publishing, distributing, or infringing (i) the copyrights, trademarks, trade names, service marks, and service names held by plaintiff OTO; (ii) the name "Thelema" when used as the publisher or distributor of written material; (iii) all other titles of works used to date by plaintiff OTO in various publications; (iv) all writings and publications of Aleister Crowley which are not in the public domain; (v) the initials "OTO"; and (vi) all titles of honor, emblems, insignia, registers, symbols, or any other property or articles of plaintiff OTO.

(b) Representing (i) that Motta has been designated by any secular authority as Outer Head of Ordo Templi Orientis, or (ii) that defendant SOTO is authorized by any secular authority as the successor of the organization, beliefs, and practices established and developed by Aleister Crowley and Ordo Templi Orientis.

5. All registrations undertaken by defendants, whether directly, indirectly, or in their name, or any of the matters adjudged herein to be the property of plaintiffs, whether purportedly registered as a copyright, trademark, service mark, trade name, service name, or otherwise, are invalid, and at plaintiff OTO's election, are to be rescinded and cancelled by the appropriate government registration office, whether the United States Patent and Trademark Office, the United States Copyright Office, or other.

6. Defendants take nothing on their cross-complaint.

7. Plaintiffs are entitled to their costs of suit in the amount of \$1,245.21

Dated: September 10, 1985.

CHARLES A. LEGGE
UNITED STATES DISTRICT JUDGE

MMM Constitution of 1913

By Aleister Crowley (and possibly Th. Reuss). MMM stands for Mysteria Mystica Maxima, which was originally the preliminary Masonic degrees given before those of OTO (until they were rewritten by Crowley to become integrated into the OTO system of initiation as the degrees from 0° to VII°).

Mysteria Mystica Maxima

Constitution of British Section

Article I

SECTION I.

Under the style and title: ANCIENT ORDER OF ORIENTAL TEMPLARS, an organization, formerly known as: "The Hermetic Brotherhood of Light", has been reorganized and reconstituted. This reconstituted association is an international organization. This present Constitution is for the Mysteria Mystica Maxima which is the British Section of the Order in Great Britain and Ireland (hereinafter referred to as the "M.M.M.") and is given by order and seal of the National Grand Master General of such Section pursuant to authority and order under the seal of the Outer Head of the Order dated the 1st day of June A.D. 1912 A.O. 794 at London.

Article II

SECTION I.

The M.M.M. declares that the Brotherhood of ALL THINGS CREATED is a Fact in Nature.

SECTION II.

The principle purpose of the M.M.M. is to teach Brotherhood, and to make it a living power in the Life of humanity.

SECTION III.

The subsidiary aims of the M.M.M. are:

(a) to spread the knowledge of Hermetic Science, and to initiate its members in the Secret Doctrines of Hermetic Science,

(b) to establish and administer schools, lodges, etc. where Hermetic Science is taught:

(c) to build, establish, found, manage and administer Homes, Colonies, Settlements, etc. where initiated members may live according to the tenets of the M.M.M.

Article III

SECTION I.

The M.M.M. is part of that great and universal hermetic movement which has been active in all ages.

SECTION II.

Organizations throughout Great Britain and Ireland adopting this Constitution become integral parts of the M.M.M. upon receipt of official notification of their acceptance as such. All such joining organizations to be subject to whatever conditions the authorities of the M.M.M. may impose.

SECTION III.

The Central Office of the M.M.M. is at present at Number 33, Avenue Studios, Fulham Road, South Kensington, England, but may be removed to any other address.

Article IV

SECTION I.

There shall be one Supreme Office in which shall be vested paramount authority regarding all matters which concern the welfare and administration of the M.M.M.

SECTION II.

The title of the person filling this office shall be "National Grand Master General for Great Britain and Ireland" (hereinafter referred to as the "National Grand Master General").

SECTION III.

The first person filling this office shall be the Right Worthy Brother Aleister St. Edward Crowley and he shall serve for life or until his resignation.

SECTION IV.

The person filling this Office shall appoint his or her successor and such successor (male or female) filling this office shall serve for life, or until his or her resignation. In default of such appointment the Executive shall appoint a successor.

Article V

SECTION I.

The National Grand Master General shall be the Supreme Executive Officer of the M.M.M.

SECTION II.

The National Grand Master General shall have the Sole power of appointing the Supreme Council from among the Sovereign Grand Inspectors General of the Seventh Degree and of filling all general offices by appointing persons to occupy the same, and shall have the power of removing any Member of the Supreme Council or any general officer at will.

SECTION III.

The National Grand Master General shall have power to declare the policy of the M.M.M. and to direct and manage the affairs of the M.M.M. and to issue, alter and withdraw such Rules, Conditions and Regulations as he in his discretion may from time to time deem expedient.

SECTION IV.

The National Grand Master General shall have the right to cancel or suspend the Charter of any subordinate organization (lodge etc.) in Great Britain or Ireland and shall also have the right to suspend or dissolve the membership of any person whenever such action is, in his or her opinion, for the interest of the M.M.M.

Article VI

SECTION I.

There shall be an Executive Council (hereinafter referred to as the Executive) consisting of the National Grand Master General, the Grand Secretary General and the Grand Treasurer General whose duty shall be to administer the affairs of the M.M.M. The National Grand Master General shall be President of the Executive.

SECTION II.

Subject as herein provided the Executive shall have full charge and control of the finances and property of the M.M.M. with full powers to administer the same and in particular to sell, dispose of, realize, or otherwise deal with the same, and to purchase any property of whatsoever nature and invest any moneys in such a manner as they in their absolute discretion shall think fit and generally to exercise all the powers of absolute owners.

SECTION III.

The Executive may from time to time nominate and appoint trustees of any property belonging to the M.M.M. and Agents for any purposes and at any time remove any trustee or trustees agent or agents so appointed and may delegate any powers to trustees and agents so appointed and at any time revoke such powers or any of them but subject to any such delegations trustees so appointed shall hold any property vested in them upon trust to deal with the same as the Executive shall direct. The Executive or any of them may themselves act as such trustees.

SECTION IV.

The Insignia and Regalia and chattels of a like nature belonging to the M.M.M. shall be delivered to and held by the Executive as Trustees for the use of the M.M.M. and its Officers as such and with power for the Executive to nominate special trustees under the power herein before contained but neither the Executive nor such other trustees shall alienate or deal with the same or any part thereof except with the consent in writing of the National Grand Master General.

SECTION V.

The receipt of the Treasurer General shall be a good and sufficient discharge to any purchaser or other person for any moneys or property payable or transferable or belonging to the M.M.M.

SECTION VI.

The National Grand Master General shall be the custodian of the archives and the Library of the M.M.M.

SECTION VII.

All official acts of the Executive shall be void and of no effect when disapproved and disallowed by the National Grand Master General.

Article VII

SECTION 1.

There shall be a Supreme Council of Nine members appointed from among the Sovereign Grand Inspectors General. The National Grand Master General shall be the President of the Council (ex officio) and all the other Members of the Executive shall also be ex officio members of the Supreme Council which shall act as an advisory Committee.

Article VIII

SECTION 1.

Should any vacancy occur in the Supreme Office of the M.M.M. the Executive shall have power to perform the duties of that office until the successor to that office takes possession of the same.

Article IX

SECTION I.

Any person of full age (male or female) who has signed the preliminary pledge form and has been approved of by the National Grand Master General may become a member of the M.M.M.

SECTION II.

Every application for admission must be sent in writing to the Central Office, whether in England or elsewhere or to one of the authorized local organizations.

SECTION III.

Applications for diplomas and charters must be accompanied by a remittance covering the prescribed fees and dues. All diplomas and charters must be issued under the hand and seal of the National Grand Master General.

SECTION IV.

Three or more members may apply for a charter to form a subordinate lodge or organization.

SECTION V.

No person may be a member of two lodges at the same time.

Article X

SECTION I.

Every subordinate Lodge or organization shall have the right to conduct its own affairs according to its own wishes and bye-laws provided that its acts and bye-laws are not contrary to the letter or the spirit of this Constitution.

SECTION II.

The Bye-Laws of subordinate organizations, lodges, etc. must be submitted for approval to the National Grand Master General and are null and void unless approved by the National Grand Master General.

Article XI

SECTION I.

A Congress of the M.M.M. may be called by the National Grand Master General to assemble at such place and time as that officer may designate.

SECTION II.

Each subordinate organization, lodge, etc., shall be entitled to One Vote in the Congress for its first three members, and one additional vote for each succeeding ten members.

SECTION III.

The National Grand Master General shall have power to prevent the discussion of or action on any subject which in the judgement of that officer is against the welfare of the M.M.M.

Article XII

SECTION I.

It shall be the duty of the Executive to provide Bye-Laws for the M.M.M. and its subordinate organizations.

SECTION II.

No Bye-Laws shall become operative until approved by the National Grand Master General.

Article XIII

SECTION I.

This Constitution may be amended by a three-fourth vote of a Congress. But no amendment shall take effect and become law until approved by the National Grand Master General.

Article XIV

SECTION I.

This Constitution is subject to the general constitution of the Oriental Templars Order and to the powers of the Outer Head of the Order thereunder.

The above Constitution has been approved of and is now issued under my hand and Seal.

LONDON Feby. 15th A.D. 1913.

(Signed) Aleister St. Edward Crowley

National Grand Master General

Baphomet X?, 33?, 90?, 96?

FRATER HALAYL III°

Hymenaeus Alpha: In Memoriam

HYMENAEUS ALPHA 777 was born as Grady Louis McMurtry on October 18, 1918 EV in Big Cabin, Oklahoma to Grady and Bee Ivery Puckett McMurtry. He became a member of Ordo Templi Orientis in June 1941 when he was initiated to the O° and I° at Agapé Lodge, Pasadena. His first profession was that of a soldier; he served in the European theatre during WWII, enabling him to become a personal student of Aleister Crowley (with time off for D-Day, and the liberation of France and the low countries). In Fall 1943 he was initiated by Baphomet XI° into the IX° O.T.O. It was also Crowley who suggested he take the name `Umenaios A (Hymenaeus Alpha), which in Greek gematria adds to 777. A.C. wrote many letters discussing him as a Caliph, a future successor. Crowley was guarding against the possibility that Karl Germer (Saturnus X°), his "heir apparent," might fail of an heir himself and endanger the continued existence of the O.T.O. After the war Grady returned to the U.S. and earned his B.A. in Philosophy at the University of California, Berkeley. He also acted as Crowley's Sovereign Grand Inspector General of the California O.T.O. In April 1946 he received an appointment as Crowley's O.T.O. representative in the U.S.A., with "his authority...to be considered as Ours." In the Korean War Major McMurtry returned to active duty in the U.S. Army. He then returned to Berkeley to complete a Masters in Political Theory. In the late 1950's he worked as a management analyst for the State Department of Labor in Sacramento, moving in 1961 to Washington, D.C. to work for the Labor Department and the Washington Shakespeare Society. Karl Germer died in 1962 and did indeed fail of an heir-- McMurtry therefore returned to California and used his emergency powers from 666 as Caliph and de facto head of the O.T.O., presiding over the rebirth of the O.T.O. In his last years he did battle once again-- in a courtroom rather than a beachhead. Here also his victory was complete--the world, as well as the Secret Master, acknowledged him King of this Templar Order. But the final victory of Grady McMurtry is yet coming--it lies in the freedom of all to do and love as they will. He died peacefully on July 12, 1985 EV in San Pablo, California.

BAPHOMET XI°

Liber CVI

{Book 106}

Concerning Death

This Epistle first appeared in The International, and its appearance here is dedicated to the late Frater Superior Hymenaeus Alpha 777 X° O.T.O.--H.B.

AN EPISTLE OF BAPHOMET to the Illustrious Dame Anna Wright, Companion of the Holy Graal, shining like the moon, concerning Death, that she and her sisters may bring comfort to all them that are nigh death, and unto such as love them.

Beloved Daughter and Sister,

Do what thou wilt shall be the whole of the Law.

Let it be thy will and the will of all them that tend upon the sick, to comfort and to fortify them with these words following.

I

IT IS WRITTEN in The Book of the Law: Every man and every woman is a Star. It is Our Lady of the Stars that speaketh to thee, O thou that art a star, a member of the Body of Nuith! Listen, for thine ears become dulled to the mean noises of the earth; the infinite silence of the Stars woos thee with subtile musick. Behold her bending down above thee, a flame of blue, all-touching, all-penetrant, her lovely hands upon the black earth, and her lithe body arched for love, and her soft feet not hurting the little flowers, and think that all thy grossness shall presently fall from thee as thou leapest to her embrace, caught up into her love as a dewdrop into the kisses of the sunrise. Is not the ecstasy of Nuit the consciousness of the continuity of existence, the omnipresence of her body? All that hath hurt thee was that thou knewest it not, and as that fadeth from thee thou shalt know as never yet how all is one. Again She saith: I give unimaginable joys upon earth, certainty, not faith, while in life, upon death. This thou hast known. Time that eateth his children hath not power on them that would not be children of Time. To them that think themselves immortal, that dwell alway in eternity, conscious of Nuit, throned upon the chariot of the sun, there is no death that men call death. In all the universe darkness is only to be found in the shadow of a gross and opaque planet, as it were for a moment; the universe itself is a flood of light eternal. So also death is but through accident; thou hast hidden thyself in the shadow of thy gross body, and taking it for reality, thou hast trembled. But the orb revolveth anon; the shadow passeth

away from thee. There is the dissolution, and the eternal ecstasy in the kisses of Nu! For inasmuch as thou hast made the Law of Freedom thine, as thou hast lived in Light and Liberty and Love, thou hast become a Free-man of the City of the Stars.

II

LISTEN AGAIN to thine own voice within thee. Is not Hadit the flame that burns in every heart of man, and in the core of every star? Is not He Life, and the giver of Life? And is not therefore the knowledge of Him the knowledge of Death? For it hath been shown unto thee in many other places how Death and Love be twins. Now art thou the hunter, and Death rideth beside thee with his horse and spear as thou chasest thy Will through the forests of Eternity, whose trees are the hair of Nuit thy mistress! Thrill with the joy of life and death! Know, hunter mighty and swift, the quarry turns to bay! Thou hast but to make one sharp thrust, and thou hast won. The Virgin of Eternity lies supine at thy mercy, and thou art Pan! Thy death shall be the seal of the promise of our agelong love. Hast thou not striven to the inmost in thee? Death is the crown of all. Harden! Hold up thyself! Lift thine head! breathe not so deep--die!

III

OR ART THOU STILL ENTANGLED with the thorny plaits of wild briar rose that thou hast woven in thy magick dance on earth? Art not thine eyes strong enough to bear the starlight? Must thou linger yet awhile in the valley? Must thou dally with the shadows in the dusk? Then if it be Thy Will, thou hast no right but to do Thy Will! Love still these phantoms of the earth; thou hast made thyself a King; if it please thee to play with toys of matter, were they not made to serve thy pleasure? Then follow in thy mind the wondrous word of the Steele of Revealing itself. Return if thou wilt from the abode of the Stars; dwell with mortality, and feast thereon. For thou art this day Lord of Heaven and of Earth.

``The dead man Ankh-f-na-Khonsu

Saith with his voice of truth and calm:

O thou that hast a single arm!

O thou that glitterest in the moon!

I weave thee in the spinning charm

I lure thee with the billowy tune.

The dead man Ankh-f-na-Khonsu

Hath parted from the darkling crowds

Hath joined the dwellers of the light

Opening Duant, the star-abodes,

Their keys receiving.

The dead man Ankh-f-na-Khonsu

Hath made his passage into night

His pleasure on the earth to do

Among the living."

Love is the law, love under will.

The Benediction of the All-Begetter, All-Devourer be upon thee.

Baphomet X° O.T.O.

Given under Our hand and seal this day of An XII the Sun our Father
being in Leo, and the Moon in Pisces, from the throne of Ireland, Iona
and all the Britains that is in the Sanctuary of the Gnosis.

Liber XV

O. T. O.
Ecclesiæ Gnosticæ Catholicæ
Canon Missæ

*Edited from the Ancient Documents in
Assyrian and Greek by The Master Therion*

I: OF THE FURNISHINGS OF THE TEMPLE

IN THE EAST, that is, in the direction of Boleskine, which is situated on the South-Eastern shore of Loch Ness in Scotland, two miles east of Foyers, is a shrine or High Altar. Its dimensions should be 7 feet in length, 3 feet in breadth, 44 inches in height. It should be covered with a crimson altar-cloth, on which may be embroidered fleur-de-lys in gold, or a sunblaze, or other suitable emblem.

On each side of it should be a pillar or obelisk, with countercharges in black and white.

Below it should be the dais of three steps, in black and white squares.

Above it is the super-altar, at whose top is the Stele of Revealing in reproduction, with four candles on each side of it. Below the stele is a place for The Book of the Law, with six candles on each side of it. Below this again is the Holy Graal, with roses on each side of it. There is room in front of the Cup for the Paten. On each side beyond the roses are two great candles.

All this is enclosed within a great Veil.

Forming the apex of an equilateral triangle whose base is a line drawn between the pillars, is a small black square altar, of superimposed cubes.

Taking this altar as the middle of the base of a similar and equal triangle, at the apex of this second triangle is a small circular font.

Repeating, the apex of a third triangle is an upright tomb.

II: OF THE OFFICERS OF THE MASS

The PRIEST. Bears the Sacred Lance, and is clothed at first in a plain white robe.

The PRIESTESS. Should be actually Virgo Intacta or specially dedicated to the service of the Great Order. She is clothed in white, blue, and gold. She bears the Sword from a red girdle, and the Paten and Hosts, or Cakes of Light.

The DEACON. He is clothed in white and yellow. He bears The Book of the Law.

Two CHILDREN. They are clothed in white and black. One bears a pitcher of water and a cellar of salt, the other a censer of fire and a casket of perfume.

III: OF THE CEREMONY OF THE INTROIT

The DEACON, opening the door of the Temple, admits the congregation and takes his stand between the small altar and the font. (There should be a doorkeeper to attend to the admission.) The DEACON advances and bows before the open shrine where the Graal is exalted. He kisses The Book of the Law three times, opens it, and places it upon the super-altar. He turns West.

The DEACON: Do what thou wilt shall be the whole of the Law. I proclaim the Law of Light, Life, Love, and Liberty in the name of IAQ.

The CONGREGATION: Love is the law, love under will.

The DEACON goes to his place between the altar of incense and the font, faces East, and gives the step and sign of a Man and a Brother. All imitate him.

The DEACON and all the PE_PLE:

I believe in one secret and ineffable LORD; and in one Star in the Company of Stars of whose fire we are created, and to which we shall return; and in one Father of Life, Mystery of Mystery, in His name CHAOS, the sole viceregent of the Sun upon the Earth; and in one Air the nourisher of all that breathes.

And I believe in one Earth, the Mother of us all, and in one Womb wherein all men are begotten, and wherein they shall rest, Mystery of Mystery, in Her name BABALON.

And I believe in the Serpent and the Lion, Mystery of Mystery, in His name BAPHOMET.

And I believe in one Gnostic and Catholic Church of Light, Life, Love and Liberty, the Word of whose Law is THELEMA.

And I believe in the communion of Saints.

And, forasmuch as meat and drink are transmuted in us daily into spiritual substance, I believe in the Miracle of the Mass.

And I confess one Baptism of Wisdom whereby we accomplish the Miracle of Incarnation.

And I confess my life one, individual, and eternal that was, and is, and is to come.

AUMGN. AUMGN. AUMGN.

Music is now played. The child enters with the ewer and the salt. The VIRGIN enters with the Sword and the Paten. The child enters with the censer and the perfume. They face the DEACON, deploying into line, from the space between the two altars.

The VIRGIN: Greeting of Earth and Heaven!

All give the Hailing sign of a Magician, the DEACON leading.

The PRIESTESS, the negative child on her left, the positive child on her right, ascends the steps of the High Altar. They await her below. She places the Paten before the Graal. Having adored it, she descends, and with the children following her, the positive next her, she moves in a serpentine manner involving 3 circles of the Temple. (Deosil about altar, widdershins about font, deosil about altar and font, widdershins about altar, and so to the Tomb in the West.) She draws her Sword and pulls down the Veil therewith.

The PRIESTESS: By the power of Iron, I say unto thee, Arise. In the name of our Lord the Sun, and of our Lord ... that thou mayst administer the virtues to the Brethren.

She sheathes the Sword.

The PRIEST, issuing from the Tomb, holding the Lance erect with both hands, right over left, against his breast, takes the first three regular steps. He then gives the Lance to the PRIESTESS, and gives the three penal signs. He then kneels and worships the Lance with both hands. Penitential music.

The PRIEST: I am a man among men.

He takes again the Lance, and lowers it. He rises.

The PRIEST: How should I be worthy to administer the virtues to

the Brethren?

The PRIESTESS takes from the child the water and the salt, and mixes them in the font.

The PRIESTESS: Let the salt of Earth admonish the water to bear the virtue of the Great Sea. (Genuflects.) Mother, be thou adored.

She returns to the West. on PRIEST with open hand doth she make, over his forehead, breast, and body.

Be the PRIEST pure of body and soul!

The PRIESTESS takes the censer from the child, and places it on the small altar. She puts incense therein.

Let the Fire and the Air make sweet the world! (Genuflects.)

Father, be thou adored.

She returns West, and makes with the censer before the PRIEST, thrice as before.

Be the PRIEST fervent of body and soul!

(The children resume their weapons as they are done with.)

The DEACON now takes the consecrated Robe from High Altar, and brings it to her. She robes the PRIEST in his Robe of scarlet and gold.

Be the flame of the Sun thine ambience, O thou PRIEST of the SUN!

The DEACON brings the crown from the High Altar. (The crown may be of gold or platinum, or of electrum magicum; but with no other metals, save the small proportions necessary to a proper alloy. It may be adorned with divers jewels, at will But it must have the Uræus serpent twined about it, and the cap of maintenance must match the scarlet of the Robe. Its texture should be velvet.)

Be the Serpent thy crown, O thou PRIEST of the LORD!

Kneeling, she takes the Lance, between her open hands, and runs them up and down upon the shaft eleven times, very gently.

Be the LORD present among us!

All give the Hailing Sign.

The PEOPLE: So mote it be.

IV: OF THE CEREMONY OF THE OPENING OF THE VEIL

The PRIEST: Thee therefore whom we adore we also invoke. By the power of the lifted Lance!

He raises the Lance. All repeat Hailing Sign. A phrase of triumphant music. The PRIEST takes the PRIESTESS by her right hand with his left, keeping the Lance raised.

I, PRIEST and KING, take thee, Virgin pure without spot; I upraise thee; I lead thee to the East; I set thee upon the summit of the Earth.

He thrones the PRIESTESS upon the altar. The DEACON and the children follow, they in rank, behind him. The PRIESTESS takes The Book of the Law, resumes her seat, and holds it open on her breast with her two hands, making a descending triangle with thumbs and forefingers. The PRIEST gives the lance to the DEACON to hold, and takes the ewer from the child, and sprinkles the PRIESTESS, making five crosses, forehead, shoulders, and thighs. The thumb of the PRIEST is always between his index and medius, whenever he is not holding the Lance. The PRIEST takes the censer from the child, and makes five crosses, as before. The children replace their weapons on their respective altars. The PRIEST kisses The Book of the Law three times. He kneels for a space in adoration, with joined hands, knuckles closed, thumb in position aforesaid. He rises, and draws the veil over the whole altar. All rise and stand to order. The PRIEST takes the lance from the DEACON, and holds it as before, as Osiris or Pthah. He circumambulates the Temple three times, followed by the DEACON and the children as before. (These, when not using their hands, keep their arms crossed upon their breasts.) At the last circumambulation they leave him, and go to the place between the font and the small altar, where they kneel in adoration, their hands joined palm to palm, and raised above their heads. All imitate this motion. The PRIEST returns to the East, and mounts the first step of the altar.

The PRIEST:

O circle of Stars whereof our Father is but the younger brother, marvel beyond imagination, soul of infinite space, before whom Time is Ashamed, the mind bewildered, and the understanding dark, not unto Thee may we attain, unless Thine image be Love. Therefore by seed and root and stem and bud and leaf and flower and fruit do we invoke Thee.

Then the priest answered & said unto the Queen of Space, kissing her lovely brows, and the dew of her light bathing his whole body

in a sweet-smelling perfume of sweat; O Nuit, continuous one of Heaven, let it be ever thus; that men speak not of thee as One but as None; and let them speak not of thee at all, since thou art continuous.

During this speech the PRIESTESS must have divested herself completely of her robe. See CCXX I:62.

The PRIESTESS:

But to love me is better than all things; if under the night-stars in the desert thou presently burnest mine incense before me, invoking me with a pure heart, and the serpent flame therein, thou shalt come a little to lie in my bosom. For one kiss wilt thou then be willing to give all; but whoso gives one particle of dust shall lose all in that hour. Ye shall gather goods and store of women and spices; ye shall wear rich jewels; ye shall exceed the nations of the earth in splendour and pride; but always in the love of me, and so shall ye come to my joy. I charge you earnestly to come before me in a single robe, and covered with a rich head-dress. I love you! I yearn to you! Pale or purple, veiled or voluptuous, I who am all pleasure and purple, and drunkenness of the innermost sense, desire you. Put on the wings, and arouse the coiled splendour within you: come unto me! To me! To me! Sing the raptuous love-song unto me! Burn to me perfumes! Wear to me jewels! Drink to me, for I love you! I love you. I am the blue-lidded daughter of sunset; I am the naked brilliance of the voluptuous night-sky. To me! To me!

The PRIEST mounts the second step.

The PRIEST:

O secret of secrets that art hidden in the being of all that lives, not Thee do we adore, for that which adoreth is also Thou. Thou art That, and That am I.

I am the flame that burns in every heart of man, and in the core of every star. I am Life, and the giver of Life; yet therefore is the knowledge of me the knowledge of death. I am alone; there is no God where I am.

The DEACON and all rise to their feet, with the Hailing sign.

The DEACON:

**But ye, O my people rise up and awake.
Let the rituals be rightly performed with joy and beauty.
There are rituals of the elements and feasts of the times.**

**A feast for the first night of the Prophet and his Bride.
A feast for the three days of the writing of the Book of the Law.
A feast for Tahuti and the children of the Prophet-secret, O
Prophet!
A feast for the Supreme Ritual, and a feast for the Equinox of the
Gods.
A feast for fire and a feast for water; a feast for life and a greater
feast for death.
A feast every day in your hearts in the joy of my rapture.
A feast every night unto Nu, and the pleasure of uttermost delight.**

The PRIEST mounts the third step.

The PRIEST:

**Thou that art One, our Lord in the Universe the Sun, our Lord in
ourselves whose name is Mystery of Mystery, uttermost being
whose radiance enlightening the worlds is also the breath that
maketh every God even and Death to tremble before Thee - By the
Sign of Light appear Thou glorious upon the throne of the Sun.**

**Make open the path of creation and of intelligence between us and
our minds. Enlighten our understanding. Encourage our hearts. Let
thy light crystallize itself in our blood, fulfilling us of Resurrection.**

**A ka dua
Tuf ur biu
bi a'a chefu
Dudu nur af an nuteru.**

The PRIESTESS: There is no law beyond Do what thou wilt.

The PRIEST parts the veil with his lance. During the previous speeches
the PRIESTESS has, if necessary, as in savage countries, resumed her
robe.

The PRIEST:

**IO IO IO IAO SABAO
KURIE ABRASAX KURIE MEITHRAS KURIE PHALLE.
IO PAN, IO PAN PAN IO ISXURON, IO ATHANATON IO ABROTON
IO IAO. XAIRE PHALLE KAIRE PANPHAGE KAIRE PANGENETOR.
HAGIOS, HAGIOS, HAGIOS IAO.**

The PRIESTESS is seated with the Paten in her right hand and the cup
in her left. The PRIEST presents the Lance, which she kisses eleven
times. She then holds it to her breast, while the PRIEST, falling at her
knees, kisses them, his arms stretched along her thighs. He remains in
this adoration while the DEACON intones the Collects. All stand to

order, with the Dieu Garde, that is, feet square, hands, with linked thumbs, held loosely. This is the universal position when standing, unless other direction is given.

V: OF THE OFFICE OF THE COLLECTS WHICH ARE ELEVEN IN NUMBER

The Sun

The DEACON: Lord visible and sensible of whom this earth is but a frozen spark turning about thee with annual and diurnal motion, source of light, source of life, let thy perpetual radiance hearten us to continual labour and enjoyment; so that as we are constant partakers of thy bounty we may in our particular orbit give out light and life, sustenance and joy to them that revolve about us without diminution of substance or effulgence for ever.

The PEOPLE: So mote it be.

The Lord

The DEACON: Lord secret and most holy, source of life, source of love, source of liberty, be thou ever constant and mighty within us, force of energy, fire of motion; with diligence let us ever labour with thee, that we may remain in thine abundant joy.

The PEOPLE: So mote it be.

The Moon

The DEACON: Lady of night, that turning ever about us art now visible and now invisible in thy season, be thou favourable to hunters, and lovers, and to all men that toil upon the earth, and to all mariners upon the sea.

The PEOPLE: So mote it be.

The Lady

The DEACON: Giver and receiver of joy, gate of life and love, be thou ever ready, thou and thine handmaiden, in thine office of gladness.

The PE_PLE: So mote it be.

The Saints

The DEACON: Lord of Life and Joy, that art the might of man, that

art the essence of every true god that is upon the surface of the Earth, continuing knowledge from generation unto generation, thou adored of us upon heaths and in woods, on mountains and in caves, openly in the marketplaces and secretly in the chambers of our houses, in temples of gold and ivory and marble as in these other temples of our bodies, we worthily commemorate them worthy that did of old adore thee and manifest they glory unto men,

(At each name the DEACON signs with thumb between index and medius. At ordinary mass it is only necessary to commemorate those whose names are italicized, with wording as is shown.)

Laotze and Siddartha and Krishna and Tahuti, Mosheh, Dionysus, Mohammed and To Mega Therion, with these also Hermes, Pan, Priapus, Osiris and Melchizedek, Khem and Amoun and Mentu, Heracles, Orpheus and Odysseus; with Vergilius, Catullus, Martialis, Rabelais, Swinburne, and many an holy bard; Apollonius Tyanæus, Simon Magus, Manes, Pythagoras, Basilides, Valentinus, Bardesanes and Hippolytus, that transmitted the Light of the Gnosis to us their successors and their heirs; with Merlin, Arthur, Kamuret, Parzival, and many another, prophet, priest and king, that bore the Lance and Cup, the Sword and Disk, against the Heathen; and these also, Carolus Magnus and his paladins, with William of Schyren, Frederick of Hohenstaufen, Roger Bacon, Jacobus Burgundus Molensis the Martyr, Christian Rosencreutz, Ulrich von Hutten, Paracelsus, Michael Maier, Roderic Borgia Poë Alexander the Sixth, Jacob Boehme, Francis Bacon Lord Verulam, Andrea, Robertus de Fluctibus, Johannes Dee, Sir Edward Kelly, Thomas Vaughan, Elias Ashmole, Molinos, Adam Weishaupt, Wolfgang von Goethe, Ludovicus Rex Bavarix, Richard Wagner, Alphonse Louis Constant, Friedrich Nietzsche, Hargrave Jennings, Carl Kellner, Forlong dux, Sir Richard Payne Knight, Paul Gaugin, Sir Richard Francis Burton, Doctor Gaerard Encausse, Doctor Theodor Reuss, and Sir Aleister Crowley - Oh Sons of the Lion and the Snake! with all thy saints we worthily commemorate them worthy that were and are and are to come.

May their Essence be here present, potent, puissant and paternal to perfect this feast!

The PEOPLE: So mote it be.

The Earth

The DEACON: Mother of fertility on whose breast lieth water, whose cheek is caressed by air, and in whose heart is the sun's fire, womb of all life, recurring grace of seasons, answer favorably the prayer of labour, and to pastors and husbandmen be thou

propitious.

The PEOPLE: So mote it be.

The Principles

The DEACON: Mysterious Energy, triform, mysterious Matter, in fourfold and sevenfold division, the interplay of which things weave the dance of the Veil of Life upon the Face of the Spirit, let there be Harmony and Beauty in your mystic loves, that in us may be health and wealth and strength and divine pleasure according to the Law of Liberty; let each pursue his Will as a strong man that rejoiceth in his way, as the course of a Star that blazeth for ever among the joyous company of Heaven.

The PEOPLE: So mote it be.

Birth

The DEACON: Be the hour auspicious, and the gate of life open in peace and in well-being, so that she that beareth children may rejoice, and the babe catch life with both hands.

The PEOPLE: So mote it be.

Marriage

The DEACON: Upon all that this day unite with love under will let fall success; may strength and skill unite to bring forth ecstasy, and beauty answer beauty.

The PEOPLE: So mote it be.

Death

The DEACON: Term of all that liveth, whose name is inscrutable, be favourable unto us in thine hour.

The PEOPLE: So mote it be.

The End

The DEACON: Unto them from whose eyes the veil of life hath fallen may there be granted the accomplishment of their true Wills; whether they will absorption in the Infinite, or to be united with their chosen and preferred, or to be in contemplation, or to be at peace, or to achieve the labour and heroism of incarnation on this planet or another, or in any Star, or aught else, unto them may there be granted the accomplishment of their wills; yea, the

accomplishment of their wills. AUMGN. AUMGN. AUMGN.

The PEOPLE: So mote it be.

All sit.

The DEACON and the children attend the PRIEST and PRIESTESS,
ready to hold any appropriate weapon as may be necessary.

VI: OF THE CONSECRATION OF THE ELEMENTS

The PRIEST makes the five crosses. 3 12 on paten and cup; 4 on paten
alone; 5 on cup alone.

**The PRIEST: Life of man upon earth, fruit of labour, sustenance of
endeavour, thus be thou nourishment of the Spirit!**

He touches the Host with the Lance.

**By the virtue of the Rod
Be this bread the Body of God!**

He takes the Host.

TOUTO 'ESTI TO SOMA MOU.

He kneels, adores, rises, turns shows Host to the PEOPLE, turns,
replaces Host, and adores. Music. He takes the Cup.

**Vehicle of the joy of Man upon earth, solace of labour, inspiration
of endeavour, thus be thou ecstasy of the Spirit!**

He touches the Cup with the Lance.

**By the virtue of the Rod
Be this wine the Blood of God!**

He takes the Cup.

TOUTO 'ESTI TO POTHRION TOU 'AIMATOS MOU.

He kneels, adores, rises, turns, shows the Cup to the PEOPLE, turns
replaces the Cup, and adores. Music.

For this is the Covenant of Resurrection.

He makes the five crosses on the PRIESTESS.

Accept, O LORD, this sacrifice of life and joy, true warrants of the Covenant of Resurrection.

The PRIEST offers the Lance to the PRIESTESS, who kisses it; he then touches her between the breasts and upon the body. He then flings out his arms upward, as comprehending the whole shrine.

Let this offering be borne upon the waves of Aethyr to our Lord and Father the Sun that travelleth over the Heavens in his name ON.

He closes his hands, kisses the PRIESTESS between the breasts, and makes three great crosses over the Paten, the Cup, and himself. He strikes his breast. All repeat this action.

Hear ye all, saints of the true church of old time now essentially present, that of ye we claim heirship, with ye we claim communion, from ye we claim benediction in the name of IAO.

He makes three crosses on Paten and Cup together. He uncovers the Cup, genuflects, takes the Cup in his left hand and the Host in his right. With the Host he makes the five crosses on the Cup.

1
3 2
5 4

He elevates the Host and the Cup. The Bell strikes.

'AGIOS 'AGIOS 'AGIOS IAO.

He replaces the Host and the Cup, and adores.

VII: OF THE OFFICE OF THE ANTHEM

The PRIEST:

**Thou who art I, beyond all I am,
Who hast no nature and no name,
Who art, when all but thou are gone,
Thou, centre and secret of the Sun,
Thou, hidden spring of all things known
And unknown, Thou aloof, alone,**

Thou, the true fire within the reed
Brooding and breeding, source and seed
Of life, love, liberty, and light,
Thou beyond speech and beyond sight,
Thee I invoke, my faint fresh fire
Kindling as mine intents aspire.
Thee I invoke, abiding one,
Thee, centre and secret of the Sun,
And that most holy mystery
Of which the vehicle am I.
Appear, most awful and most mild,
As it is lawful, in thy child!

The CHORUS:

For of the Father and the Son
The Holy Spirit is the norm;
Male-female, quintessential, one,
Man-being veiled in woman-form.
Glory and worship in the highest,
Thou Dove, mankind that deifiest,
Being that race, most royally run
To spring sunshine through winter storm.
Glory and worship be to Thee,
Sap of the world-ash, wonder-tree!

First Semichorus, MEN:

Glory to thee from gilded tomb!

Second Semichorus, WOMEN:

Glory to thee from waiting womb!

MEN:

Glory to Thee from earth unploughed!

WOMEN:

Glory to Thee from virgin vowed!

MEN:

Glory to Thee, true Unity
Of the eternal Trinity!

WOMEN:

**Glory to Thee, thou sire and dam
And self of I am that I am!**

MEN:

**Glory to Thee, beyond all term,
Thy spring of sperm, thy seed and germ!**

WOMEN:

**Glory to Thee, eternal Sun,
Thou One in Three, Thou Three in One!**

CHORUS:

**Glory and worship be to Thee,
Sap of the world-ash, wonder-tree!**

(These words are to form the substance of the anthem; but the whole or any part thereof shall be set to music, which may be as elaborate as art can devise. But even should other anthems be authorized by the Father of the Church, this shall hold its place as the first of its kind, the father of all others.)

VIII: OF THE MYSTIC MARRIAGE AND CONSUMMATION OF THE ELEMENTS

The PRIEST takes the Paten between the index and medius of the right hand. The PRIESTESS clasps the Cup in her right hand.

The PRIEST: Lord most secret, bless this spiritual food unto our bodies, bestowing upon us health and wealth and strength and joy and peace, and that fulfilment of will and of love under will that is perpetual happiness.

He makes with Paten and kisses it. He uncovers the Cup, genuflects, rises. Music. He takes the Host, and breaks it over the Cup. He replaces the right-hand portion in the Paten. He breaks off a particle of the left-hand portion.

TOUTO ESTI TO SPERMA MOU. O PATHR ESTIN O HUIOS DIA TO PNEUMA 'AGION. AUMGN. AUMGN. AUMGN.

He replaces the left-hand part of the Host. The PRIESTESS extends the Lance-point with her left hand to receive the particle. The PRIEST clasps the Cup in his left hand. Together they depress the Lance-point in the Cup.

The PRIEST and the PRIESTESS: HRILIU.

The PRIEST takes the Lance. The PRIESTESS covers the Cup. The PRIEST genuflects, rises, bows, joins hands. He strikes his breast.

The PRIEST:

O Lion and O Serpent that destroy the destroyer, be mighty among us.

O Lion and O Serpent that destroy the destroyer, be mighty among us.

O Lion and O Serpent that destroy the destroyer, be mighty among us.

The PRIEST joins hands upon the breast of the PRIESTESS, and takes back his Lance. He turns to the People, lowers and raises the Lance, and makes upon them.

Do what thou wilt shall be the whole of the Law.

The PEOPLE: Love is the law, love under will.

He lowers the Lance, and turns to East. The PRIESTESS takes the Lance in her right hand. With her left hand she offers the Paten. The PRIEST kneels.

The PRIEST: In my mouth be the essence of the life of the Sun!

He takes the Host with the right hand, makes with it on the Paten, and consumes it. Silence. The PRIESTESS takes, uncovers, and offers the Cup, as before.

The PRIEST: In my mouth be the essence of the joy of the earth!

He takes the Cup, makes on the PRIESTESS, drains it and returns it.

Silence. He rises, takes the Lance, and turns to the PEOPLE.

The PRIEST: There is no part of me that is not of the Gods.

(Those of the PEOPLE who intend to communicate, and none other should be present, having signified their intention, a whole Cake of Light, and a whole goblet of wine, have been prepared for each one. The DEACON marshals them; they advance one by one to the altar. The children take the Elements and offer them. The PEOPLE communicate as did the PRIEST, uttering the same words in an attitude of Resurrection: "There is no part of me that is not of the Gods." The exceptions to this part of the ceremony are when it is of the nature of a celebration, in which case none but the PRIEST communicate; or part of

the ceremony of marriage, when none other, save the two to be married, partake; part of the ceremony of baptism, when only the child baptised partakes; and of Confirmation at puberty, when only the persons confirmed partake. The Sacrament may be reserved by the PRIEST, for administration to the sick in their homes.

The PRIEST closes all within the veil. With the Lance he makes crosses on the people thrice, thus.

The PRIEST:

The LORD bless you.

The LORD enlighten your minds and comfort your hearts and sustain your bodies.

The LORD bring you to the accomplishment of your true Wills, the Great Work, the Summum Bonum, True Wisdom and Perfect Happiness.

He goes out, the DEACON and children following, into the Tomb of the West.

Music. (Voluntary.)

BAPHOMET XI°

Liber DCXXXIII

{Book 633}

De Thaumaturgia

De Thaumaturgia enlarges on the ethical basis of the magical praxis for initiates-in-training, and underscores an important principle that is all too often overlooked. It first appeared in The International (New York, February 1918).--H.B.

Do what thou wilt shall be the whole of the Law.

IT IS NOT POSSIBLE for the Master, o my brethren, who has fought so long with those things within Himself which have hindered Him, to expect that if toys be given to children they will not play with them. But watch may rightly be held lest they injure themselves therewith; this paper therefore, as a guard.

O, My Brethren, even as every dog is allowed one bite, so let every wonder-worker be allowed one miracle. For it is right that he should prove his new power, lest he be deceived by the wile and malice of the apes of Choronzon.

But with regard to the repetition of miracles the cause is not similar. Firstly cometh forth the general magical objection. The business of the aspirant is to climb the Middle Pillar from Malkuth to Kether; and though the other Pillars must be grasped firmly as aids to equilibrium, he should in no wise cling to them. He aspires to the Knowledge and Conversation of his Holy Guardian Angel, and all other works are deviations. He may however perform miracles when necessary in order to carry out this main work; thus. he may perform a divination to assist him to discover a suitable house for the purpose, or even evoke a planetary spirit to guard him and aid him during the time of preparation, if it be necessary. But in all such works let him be well assured in himself that his sole object is really that Knowledge and Conversation. Otherwise, he has broken concentration, and the One work alone being White Magick, all others are Black Magick.

Secondly ariseth a similar objection derived from considerations of Energy. For all miracles involve loss; as it is said ``she perceived that virtue had gone out of him." The exception is therefore as follows, that such miracles as tend to the conservation or renewal of Energy are lawful. Thus the preparation of the Elixir of Life is blameless; and the practices of the IX° of O.T.O. in general, so far as they have for object the gain of Strength, Youth, and Vitality.

It may further be considered just to perform miracles to aid others, within certain limits. One must consciously say: I deliberately sacrifice Energy and my own Great Work for this Object. Therefore the Magician must first of all calculate whether or no the object be worthy of the sacrifice. Thus, in the first year of the Path of the Master Therion, he, with V.H. Frater Volo Noscere, evoked the Spirit Buer to save the life of V.H. Frater Iehi Aour; saying in themselves: The life of this holy man is of vast importance to this Aeon; let us give up this small portion of our strength for this great end. The answer might have been made: Nay, nothing is ever lost; let him rather work out this evil Karma of ill-health, and die and incarnate anew in youth and strength. It is hard even now to say if this had been better. The holy man did indeed recover, did attain to yet greater things, did awake a great people to aspiration; no operation could ever have been more successful: Yet still there remaineth doubt as to whether the natural order of things had not conceived a finer flowering.

But this is a general objection of the sceptical sort to all miracles of whatever kind, and leadeth anon into the quagmire of arguments about Free Will. The adept will do better to rely upon The Book of the Law, which urgeth constantly to action. Even rash action is better than none, by that Light: let the magician then argue that his folly is part of that natural order which worketh all so well.

And this may be taken as a general license to perform any and every miracle according to one's will.

The argument has therefore been swung to each extreme; and like all arguments, ends in chaos.

The above concerning true miracles; but with regard to false miracles the case is altogether different.

Since it is part of the Magick of every one to cause both Nature and man to conform to the Will, man may lawfully be influenced by the performance of miracles. But true miracles should not be used for this purpose; for it is to profane the nature of the miracle, and to cast pearls before swine; further, man is so built that he will credit false miracles, and regard true miracles as false. It is also useful at times for the magician to prove to them that he is an imposter; therefore, he can easily expose his false miracles, whereas this must not be done where they are true; for to deny true miracles is to injure the power to perform them.

Similarly, none of the other objections cited above apply to false miracles; for they are not, properly speaking, magick at all, and come under the heading of common acts. Only insofar as common acts are magick do they come under consideration, and here the objection may be raised that they are, peculiarly, Error; that they simulate, and so blaspheme, the Truth. Certainly this is so, and they must only be

performed for the purpose of blinding the eyes of the malicious, and that only in that peculiar spirit of mockery which delights the initiates in the Comedy of Pan.

The end of the matter then is that as in Comedy and Tragedy all things are lawful, live thou in Comedy or Tragedy eternally, never blinding thyself to think Life aught but mummary, and perform accordingly the false miracles or the true, as may be Thy Will.

Love is the law, love under will.



Z:

Liber LXXVII

"the law of
the strong:
this is our law
and the joy
of the world." AL. II. 2

"Do what thou wilt shall be the whole of the Law." --AL. I. 40

"thou hast no right but to do thy will. Do that, and no other shall say nay." --AL. I. 42-3

"Every man and every woman is a star." --AL. I. 3

There is no god but man.

1. Man has the right to live by his own law--

to live in the way that he wills to do:
to work as he will:
to play as he will:
to rest as he will:
to die when and how he will.

2. Man has the right to eat what he will:

to drink what he will:
to dwell where he will:
to move as he will on the face of the earth.

3. Man has the right to think what he will:

to speak what he will:
to write what he will:
to draw, paint, carve, etch, mould, build as he will:
to dress as he will.

4. Man has the right to love as he will:--

"take your fill and will of love as ye will,
when, where, and with whom ye will." --AL. I. 51

5. Man has the right to kill those who would thwart these rights.

"the slaves shall serve." --AL. II. 58

"Love is the law, love under will." --AL. I. 57

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BAPHOMET XI°

Liber CLXI

{Book 161}

Concerning the Law of Thelema

The following epistle first appeared in *The Equinox* III(1) (Detroit: Universal, 1919), and offers specific instances of the application of the various programs and policies outlined in other papers such as *The Open Letter*. As remarked elsewhere in this issue, certain programs have yet to be implemented, and some will require modification in order to conform with the laws governing non-profit religious organizations in various countries.--H.B.

***Issued by Order: BAPHOMET XI° O.T.O., HIBERNIAE IONAE ET
OMNIUM
BRITANNIARUM, REX SUMMUS SANCTISSIMUS***

AN EPISTLE WRITTEN TO PROFESSOR L-- B-- K-- who also himself waited for the New Aeon, concerning the O.T.O. and its solution of divers problems of Human Society, particularly those concerning Property, and now reprinted for General Circulation.

My Dear Sir,--

Do what thou wilt shall be the whole of the Law.

I was glad to receive your letter of inquiry with regard to the Message of the Master Therion.

It struck you naturally enough that on the surface there is little distinction between the New Law and the canon of Anarchy; and you ask, "How is the Law to be fulfilled in the case of two boys who want to eat the same orange?" But since only one boy (at most) can eat the orange, it is evident that one of them is mistaken in supposing that it is essential to his Will to eat it. The question is to be decided in the good old way by fighting for it. All that we ask is that the fighting should be done chivalrously, with respect to the courage of the vanquished. "As brothers fight ye!" In other words, there is only this difference from our present state of society, that manners are improved. There are many persons who are naturally slaves, who have no stomach to fight, who tamely yield all to any one strong enough to take it. These persons cannot accept the Law. This also is understood and provided for in *The Book of the Law*: "The slaves shall serve." But it is possible for any apparent

slave to prove his mastery by fighting his oppressors, even as now; but he has this additional chance in our system, that his conduct will be watched with kindly eye by our authorities, and his prowess rewarded by admission to the ranks of the master-class. Also, he will be given fair play.

You may now ask how such arrangements are possible. There is only one solution to this great problem. It has always been admitted that the ideal form of government is that of a "benevolent despot," and despotisms have only fallen because it is impossible in practice to assure the goodwill of those in power. The rules of chivalry, and those of Bushido in the East, gave the best chance to develop rulers of the desired type. Chivalry failed principally because it was confronted with new problems; to-day we know perfectly what those problems were, and are able to solve them. It is generally understood by all men of education that the general welfare is necessary to the highest development of the particular; and the troubles of America are in great part due to the fact that the men in power are often utterly devoid of all general education.

I would call your attention to the fact that many monastic orders, both in Asia and in Europe, have succeeded in surviving all changes of government, and in securing pleasant and useful lives for their members. But this has been possible only because restricted life was enjoined. However, there were orders of military monks, like the Templars, who grew and prospered exceedingly. You recall that the Order of the Temple was only overthrown by a treacherous *coup d'état* on the part of a King and of a Pope who saw their reactionary, obscurantist, and tyrannical programme menaced by those knights who did not scruple to add the wisdom of the East to their own large interpretation of Christianity, and who represented in that time a movement towards the light of learning and of science, which has been brought to fruition in our own times by the labours of the Orientalists from Von Hammer-Purgstall and Sir William Jones to Professor Rhys Davids and Madame Blavatsky, to say nothing of such philosophers as Schopenhauer, on the one hand; and by the heroic efforts of Darwin, Huxley, Tyndall, and Spencer, on the other.

I have no sympathy with those who cry out against property, as if what all men desire were of necessity evil; the natural instinct of every man is to own, and while man remains in this mood, attempts to destroy property must not only be nugatory, but deleterious to the community. There is no outcry against the rights of property where wisdom and kindness administer it. The average man is not so unreasonable as the demagogue, for his selfish ends, pretends to be. The great nobles of all time have usually been able to create a happy family of their dependents, and unflinching loyalty and devotion have been their reward. The secret has been principally this, that they considered themselves noble as well in nature as in name, and thought it foul shame to themselves if any retainer met unnecessary misfortune. The

upstart of to-day lacks this feeling; he must try constantly to prove his superiority by exhibiting his power; and harshness is his only weapon. In any society where each person has his allotted place, and that a place with its own special honour, mutual respect and self-respect are born. Every man is in his own way a king, or at least heir to some kingdom. We have many examples of such society to-day, notably universities and all associations of sport. No. 5 in the Harvard crew does not turn round in the middle of the race and reproach No. 4 for being merely No. 4; nor do the pitcher and catcher of a crack baseball nine revile each other because their tasks are different. It is to be noted that wherever team-work is necessary social tolerance is an essential. The common soldier is invested with a uniform as well as his officer, and in any properly trained army he is taught his own canons of honour and self-respect. This feeling, more than mere discipline or the possession of weapons, makes the soldier more than a match morally for a man not so clothed in proper reverence for himself and his profession.

University men who have passed through some crisis of hardship or temptation have often told me that the backbone of their endurance was the "old shoy." Much of this is evidently felt by those who talk of re-establishing the old trade guilds. But I fear I digress.

I have, however, now placed before you the main points of my thesis. We need to extend to the whole of society the peculiar feeling which obtains in our most successful institutions, such as the services, the universities, the clubs. Heaven and hell are states of mind; and if the devil be really proud, his hell can hurt him little.

It is this, then, that I desire to emphasize: those who accept the New Law, the Law of the Aeon of Horus, the crowned and conquering child who replaces in our theogony the suffering and despairing victim of destiny, the Law of Thelema, which is Do What Thou Wilt, those who accept it (I say) feel themselves immediately to be kings and queens. "Every man and every woman is a star" is the first statement of The Book of the Law. In the pamphlet, The Law of Liberty, this theme is embroidered with considerable care, and I will not trouble you with further quotation.

You will say swiftly that the heavenly state of mind thus induced will be hard put to it to endure hunger and cold. The thought occurred also to our founder, and I will endeavour to put before you the skeleton of his plan to avert such misfortune (or at least such ordeal) from his adherents.

In the first place he availed himself of a certain organization of which he was offered the control, namely, the O.T.O. This great Order accepted the Law immediately, and was justified by the sudden and great revival of its activities. The Law was given to our founder twelve years ago; the O.T.O. came into his hands eight years later, in the vulgar year 1912. It must not be supposed that he was idle during the former period; but he

was very young, and had no idea of taking practical measures to extend the Dominion of the Law: he pursued his studies.

However, with the sudden growth of the O.T.O. from 1912 E.V. onward, he began to perceive a method of putting the Law into general practice, of making it possible for men and women to live in accordance with the precepts laid down in The Book of the Law, and to accomplish their wills; I do not say to gratify their passing fancies, but to do that for which they were intended by their own high destiny. For in this universe, since it is in equilibrium and the sum total of its energies is therefore zero, every force therein is equal and oýposite to the resultant of all the other forces combined. The Ego is therefore always exactly equal to the Non-Ego, and the destruction of an atom of helium would be as catastrophic to the conservation of matter and energy as if a million spheres were blotted into annihilation by the will of God. I am well aware that from this point you could draw me subtly over the tiger-trap of the Freewill Controversy; you would make it difficult for me even to say that it is better to fulfil one's destiny consciously and joyously than like a stone; but I am on my guard. I will return to plain politics and common sense.

Our Founder, then, when he thought over this matter from a purely practical standpoint, remembered those institutions with which he was familiar, which flourished. He bethought himself of monasteries like Monsalvat, of universities like Cambridge, of golf clubs like Hoylake, of social clubs like the Cocoa-Tree, of co-operative societies, and, having sojourned in America, of Trusts. In his mind he expanded each of these to its *n*th power, he blended them like the skilled chemist that he was, he considered their excellences and their limitations; in a word, he meditated profoundly upon the whole subject, and he concluded with the vision of a perfect society.

He saw all men free, all men wealthy, all men respected; and he planted the seed of his Utopia by handing over his own house to the O.T.O., the organization which should operate his plan, under certain conditions. What he had foreseen occurred; he had possessed one house; by surrendering it he became owner of a thousand houses. He gave up the world, and found it at his feet.

Eliphaz Levi, the great magician of the middle of the last century, whose philosophy made possible the extraordinary outburst of literature in France in the fifties and sixties by its doctrine of the self-sufficiency of Art ("A fine style is an aureole of holiness" is one phrase of his), prophecies of the Messiah in a remarkable passage. It will be seen that our founder, born as he was to the purple, has fulfilled it.

I have not the volume at my side, living as I am this hermit life in New Hampshire, but its gist is that Kings and Popes have not power to redeem the world because they surround themselves with splendour and dignity. They possess all that other men desire, and therefore their motives are suspect. If any person of position, says Levi, insists upon

living a life of hardship and inconvenience when he could do otherwise, then men will trust him, and he will be able to execute his projects for the general good of the commonwealth. But he must naturally be careful not to relax his austerities as his power increases. Make power and splendour incompatible, and the social problem is solved.

"Who is that ragged man gnawing a dry crust by yonder cabin?" "That is the President of the Republic." Where honour is the only possible good to be gained by the exercise of power, the man in power will strive only for honour.

The above is an extreme case; no one need go so far nowadays; and it is important that the President should have been used to terrapin and becasse flambe before he went into politics.

You will ask how this operated, and how the system inaugurated by him works. It is simple. Authority and prestige in the Order are absolute, but while the lower grades give increase of privilege, the higher give increase of service. Power in the Order depends, therefore, directly on the willingness to aid others. Tolerance also is taught in the higher grades; so that no man can be even an Inspector of the Order unless he be equally well disposed to all classes of opinion. You may have six wives or none; but if you have six, you are required not to let them talk all at once, and if you have none, you are required to refrain from boring other people with dithyrambs upon your own virtue. This tolerance is taught by a peculiar course of instruction whose nature it would be imprudent as well as impertinent to disclose; I will ask you to accept my word that it is efficient.

With this provision, it is easy to see that intolerance and snobbery are impossible; for the example set by members of the universally respected higher grades is against this. I may add that members are bound together by participation in certain mysteries, which lead to a synthetic climax in which a single secret is communicated whose nature is such as to set at rest for ever all division on those fertile causes of quarrel, sex and religion. The possession of this secret gives the members entitled to it such calm of authority that the perfect respect which is their due never fails them.

Thus, then, you see brethren dwelling together in unity; and you wonder whether the lust of possession may not cause division. On the contrary, this matter has been the excellent cause of general prosperity.

In the majority of cases property is wasted. One has six houses; three remain unlet. One has 20 percent of the stock of a certain company; and is frozen out by the person with 51 percent.

There are a thousand dangers and drawbacks to the possession of this

world's goods which thin the hairs of those who cling to them.

In the O.T.O. all this trouble is avoided. Such property as any member of the Order wills is handed over to the Great Officers either as a gift, or in trust. In the latter case it is administered in the interest of the donor. Property being thus pooled, immense economies are effected. One lawyer does the work of fifty; house agents let houses instead of merely writing misleading entries in books; the O.T.O. controls the company instead of half-a-dozen isolated and impotent stockholders. Whatever the O.T.O. findeth to do, it does with all its might; none dare oppose the power of a corporation thus centralised, thus ramified. To become a member of the O.T.O. is to hitch your wagon to a star.

But if you are poor? If you have no property? The O.T.O. still helps you. There will always be unoccupied houses which you can tend rent-free; there is certainty of employment, if you desire it, from other members. If you keep a shop, you may be sure that O.T.O. members will be your customers; if you are a doctor or a lawyer, they will be your clients. Are you sick? The other members hasten to your bed to ask of what you are in need. Do you need company? The Profess-House of the O.T.O. is open to you. Do you require a loan? The Treasurer-General of the O.T.O. is empowered to advance to you, without interest, up to the total amount of your fees and subscriptions. Are you on a journey? You have the right to the hospitality of the Master of a Lodge of the O.T.O. for three days in any one place. Are you anxious to educate your children? The O.T.O. will fit them for the battle. Are you at odds with a brother? The Grand Tribunal of the O.T.O. will arbitrate, free of charge, between you. Are you moribund? You have the power to leave the total amount that you have paid into the Treasury of the O.T.O. to whom you will. Will your children be orphan? No; for they will be adopted if you wish by the Master of your Lodge, or by the Grand Master of the O.T.O.

In short, there is no circumstance of life in which the O.T.O. is not both sword and shield.

You wonder? You reply that this can only be by generosity, by divine charity of the high toward the low, of the rich toward the poor, of the great toward the small? You are a thousand times right; you have understood the secret of the O.T.O.

That such qualities can flourish in an extended community may surprise so eminent and so profound a student of humanity as yourself; yet examples abound of practices the most unnatural and repugnant to mankind which have continued through centuries. I need not remind you of Jaganath and of the priests of Attis, for extreme cases.

A fortiori, then, it must be possible to train men to independence, to tolerance, to nobility of character, and to good manners, and this is done in the O.T.O. by certain very efficacious methods which (for I will not risk further wearying you) I will not describe. Besides, they are secret. But

beyond them is the supreme incentive; advancement in the Order depends almost entirely on the possession of such qualities, and is impossible without it. Power being the main desire of man, it is only necessary so to condition its possession that it be not abused.

Wealth is of no account in the O.T.O. Above a certain grade all realisable property, with certain obvious exceptions--things in daily use, and the like--must be vested in the O.T.O. Property may be enjoyed in accordance with the dignity of the adept of such grade, but he cannot leave it idle or sequester it from the common good. He may travel, for instance, as a railway magnate travels; but he cannot injure the commonwealth by setting his private car athwart the four main lines.

Even intellectual eminence and executive ability are at a certain discount in the Order. Work is invariably found for persons possessing these qualifications, and they attain high status and renown for their reward; but not advancement in the Order, unless they exhibit a talent for government, and this will be exhibited far more by nobility of character, firmness and suavity, tact and dignity, high honour and good manners, those qualities (in short) which are, in the best minds, natural predicates of the word gentleman. The knowledge of this fact not only inspires confidence in the younger members, but induces them to emulate their seniors.

In order to appreciate the actual working of the system, it is necessary to visit our Profess-Houses. (It is hoped that some will shortly be established in the United States of America.) Some are like the castles of mediaeval barons, some are simple cottages; the same spirit rules in all. It is that of perfect hospitality. Each one is free to do as he will; and the luxury of this enjoyment is such that he becomes careful to avoid disturbance of the equal right of others. Yet, the authority of the Abbot of the House being supreme, any failure to observe this rule is met with appropriate energy. The case cannot really arise, unless circumstances are quite beyond the ordinary; for the period of hospitality is strictly limited, and extensions depend upon the goodwill of the Abbot. Naturally, as it takes all sorts to make a world--and we rejoice in that diversity which makes our unity so exquisite a miracle--some Profess-Houses will suit one person, some another. And birds of a feather will learn to flock together. However, the well-being of the Order and the study of its mysteries being at the heart of every member of the Order, there is inevitably one common ground on which all may meet.

I fear that I have exhausted your patience with this letter, and I beg you to excuse me. But as you know, out of the abundance of the heart the mouth speaketh...you are perfectly right to retort that it need not speak so much!

I add no more, but our glad greeting to all men:

Love is the law, love under will.

I am, dear sir,

Yours in the Bonds of the Order,

J. B. MASON

Liber LII

Manifesto of the O.T.O.

Issued by Order:

**BAPHOMET XI° O.T.O.,
HIBERNIAE IONAE ET OMNIUM BRITANNIARUM,
REX SUMMUS SANCTISSIMUS**

Peace, Tolerance, Truth;
Salutation on All Points of the Triangle;
Respect To the Order.

To All Whom It May Concern: Greeting and Health.

Do what thou wilt shall be the whole of the Law.

1. The O.T.O. is a body of initiates in whose hands are concentrated the wisdom and the knowledge of the following bodies:

1. The Gnostic Catholic Church.
2. The Order of the Knights of the Holy Ghost.
3. The Order of the Illuminati.
4. The Order of the Temple (Knights Templar).
5. The Order of the Knights of St. John.
6. The Order of the Knights of Malta.
7. The Order of the Knights of the Holy Sepulchre.
8. The Hidden Church of the Holy Graal.
9. The Hermetic Brotherhood of Light.
10. The Holy Order of Rose Croix of Heredom.
11. The Order of the Holy Royal Arch of Enoch.
12. The Antient and Primitive Rite of Masonry (33 degrees).
13. The Rite of Memphis (97 degrees).
14. The Rite of Mizraim (90 degrees).
15. The Ancient and Accepted Scottish Rite of Masonry (33 degrees).
16. The Swedenborgian Rite of Masonry.
17. The Order of the Martinists.
18. The Order of the Sat Bhai, and many other orders of equal merit, if of less fame.

It does not include the A..A.., with which august body it is, however, in close alliance.

It does not in any way infringe the just privileges of duly authorized Masonic Bodies.

2. The dispersion of the original secret wisdom having led to confusion,

it was determined by the Chiefs of all these Orders to recombine and centralize their activities, even as white light, divided in a prism, may be recomposed.

It embodies the whole of the secret knowledge of all Oriental Orders; and its chiefs are initiates of the highest rank, and recognized as such by all capable of such recognition in every country in the world.

In more remote times, the constituent originating assemblies of the O.T.O. included such men as:

Fohi	Hippolytus
Laotze	Merlin
Siddartha	Arthur
Krishna	Titirel
Tahuti	Amfortas
Ankh-f-n-khonsu	Percivale
Herakles	Mosheh
Orpheus	Odysseus
Vergilius	Mohammed
Catullus	Hermes
Martialis	Pan
Apollonius Tyanaeus	Dante
Simon Magus	Carolus Magnus
Manes	William of Schyren
Basilides	Frederick of Hohenstaufen

Valentinus	Roger Bacon
Bardesanes	Jacobus Burgundus Molensis
King Wu	Ko Hsuen
Christian Rosenkreutz	Osiris
Ulrich von Hutten	Melchizedek
Paracelsus	Khem
Michael Maier	Menthu
Jakob Boehme	Johannes Dee
Francis Bacon	Sir Edward Kelly
Andrea	Thos. Vaughan
Robertus de Fluctibus	Elias Ashmole
Chau	Comte de Chazal
Saturnus	Sigismund Bacstrom
Dionysus	Molinos

And recently:

Wolfgang von Goethe	Friedrich Nietzsche
Sir Richard Payne Knight	Hargrave Jennings
Sir Richard Francis Burton	Karl Kellner
Forlong Dux	Eliphas Lévi

Ludovicus Rex Bavariae Franz Hartmann

Richard Wagner Cardinal Rampolla

Ludwig von Fischer Papus (Dr.
Encausse)

The names of women members are never divulged.

It is not lawful here to disclose the name of any living chief.

It was Karl Kellner who revived the exoteric organization of the O.T.O. and initiated the plan now happily complete of bringing all occult bodies again under one governance.

The letters O.T.O. represent the words Ordo Templi Orientis (Order of the Temple of the Orient, or Oriental Templars), but they have also a secret meaning for initiates.

3. The Order is international, and has existing branches in every civilized country of the world.

4. The aims of the O.T.O. can only be understood fully by its highest initiates; but it may be said openly that it teaches Hermetic Science or Occult Knowledge, the Pure and Holy Magick of Light, the Secrets of Mystic attainment, Yoga of all forms, Gnana Yoga, Raja Yoga, Bhakta Yoga and Hatha Yoga, and all other branches of the secret Wisdom of the Ancients.

In its bosom repose the Great Mysteries; its brain has resolved all the problems of philosophy and of life.

It possesses the secret of the Stone of the Wise, of the Elixir of Immortality, and of the Universal Medicine.

Moreover, it possesses a Secret capable of realizing the world-old dream of the Brotherhood of Man.

It also possesses in every important centre of population a hidden Retreat (*Collegium ad Spiritum Sanctum*) where members may conceal themselves in order to pursue the Great Work without hindrance.

These houses are secret fortresses of Truth, Light, Power and Love, and their position is only disclosed under an oath of secrecy to those entitled to make use of them.

They are also temples of true worship, specially consecrated by Nature

to bring out of a man all that is best in him.

5. The authority of the O.T.O. is concentrated in the O.H.O. (Outer Head of the Order), or Frater Superior. The name of the person occupying this office is never disclosed except to his immediate representatives.

6. The Authority of the O.H.O. in all English-speaking countries is delegated by charter to the Most Holy, Most Illustrious, Most Illuminated, and Most Puissant Baphomet X° Rex Summus Sanctissimus 33°, 90°, 96°, Past Grand Master of the United States of America, Grand Master of Ireland, Iona, and All the Britains, Grand Master of the Knights of the Holy Ghost, Sovereign Grand Commander of the Order of the Temple, Most Wise Sovereign of the Order of the Rosy Cross, Grand Zerubbabel of the Order of the Holy Royal Arch of Enoch, etc. etc. etc., National Grand Master General *ad vitam* of the O.T.O.

7. The National Grand Master General *ad vitam* is assisted by two principal officers, the Grand Treasurer General and the Grand Secretary General.

There are many other officers, but they do not concern those to whom the present manifesto is addressed.

8. The whole of the Knowledge dispersed among the bodies mentioned in paragraph 2 has been sifted and concentrated in the following degrees.

Oö Minerval

I° M.

II° M. .

III° M..

P..M..

IV° Companion of the Holy Royal Arch of Enoch.

Prince of Jerusalem.

Knight of the East and of the West.

Sovereign Prince of Rose Croix.

v° (Knight of the Pelican and Eagle.)

Member of the Senate of Knight

Hermetic Philosophers,

Knights of the Red Eagle.

**VI° Illustrious Knight (Templar) of the
Order of Kadosch, and Companion of
the Holy Graal.
Grand Inquisitor Commander, Member
of the Grand Tribunal.
Prince of the Royal Secret.**

**Very Illustrious Sovereign Grand
VII° Inspector General.
Member of the Supreme Grand Council.**

VIII° Perfect Pontiff of the Illuminati.

IX° Initiate of the Sanctuary of the Gnosis.

**X° Rex Summus Sanctissimus (Supreme
and Most Holy King).**

9. Every man and woman that is of full age, free, and of good report, has an indefeasible right to the III°.

Beyond this, admission is only granted by invitation from the governing body concerned.

The O.T.O., although an Academia Masonica, is not a Masonic Body so far as the 'secrets' are concerned in the sense in which that expression is usually understood; and therefore in no way conflicts with, or infringes the just privileges of, the United Grand Lodge of England, or any Grand Lodge in America or elsewhere which is recognized by it.

10. Application for admission to the Order may be made personally at headquarters, between the hours of Ten A.M. and Twelve Noon on week-days, or by letter to the Grand Secretary General. In the former case, applicants should be provided with the Twenty Dollars entitling them to the Third Degree; in the latter, it should be enclosed with the application.

The First Annual Subscription is payable on taking the Third Degree; if this is taken after June 30 in any year, only half the amount is due.

Subscriptions of old members are due on January 1, but the Brother is considered in good standing, and he does not lose his rights, if it is paid by March 1. Should he fail to discharge his obligation by this date, he

ceases *ipso facto* to be a member of the Order, but may be reinstated on paying arrears and Five Dollars extra. If his lapse extend to the next year following, he can only be reinstated under special conditions, and by the express consent in writing of the National Grand Master General *ad vitam*.

11. The Constitution, Trust Deeds, Charters, Warrants and all other documents, are exhibited to candidates on their exaltation to the IV°, should they desire it.

12. Besides the free certificate of membership, special diplomas for framing are granted to all members at a uniform price of Ten Dollars. Special diplomas of the IX°, Twenty-five Dollars.

13. The privileges of members of the O.T.O. are very numerous. These are the principal:

1. They have not only access to, but instruction in, the whole body of hidden knowledge preserved in the Sanctuary from the beginning of its manifestation.

In the lower grades the final secrets are hinted and conveyed in symbol, beneath veil, and through sacrament.

In this way the intelligence of the initiate is called into play, so that he who well uses the knowledge of the lower grades may be selected for invitation to the higher, where all things are declared openly.

2. They become partakers of the current of Universal Life in Liberty, Beauty, Harmony, and Love which flames within the heart of the O.T.O., and the Light of that august fraternity insensibly illuminates them ever more and more as they approach its central Sun.
3. They meet those persons most complementary to their own natures, and find unexpected help and brotherhood in the whole world wherever they may travel.
4. They obtain the right to sojourn in the secret houses of the O.T.O., permanently or for a greater or lesser period of the year according to their rank in the Order; or, in the case of those of the Fifth and lower degrees, are candidates for invitation to these houses.
5. The Knowledge of the Preparation and Use of the Universal Medicine is restricted to members of the IX°; but it may be administered to members of the VIII° and VII° in special circumstances by favour of the National Grand Masters General, and even in particular emergency to members of lower degrees.
6. In the V° all members are pledged to bring immediate and perfect relief to all distress of mind, body, or estate, in which they may find any of their fellows of that degree. In the higher degrees

the Bonds of Fraternity are still further strengthened. The Order thus affords a perfect system of insurance against every misfortune or accident of life.

7. Members of the IX° become part proprietors of the Estates and Goods of the Order, so that the attainment of this degree implies a return with interest of the fees and subscriptions paid.
8. The Order gives practical assistance in life to worthy members of even its lower degrees, so that, even if originally poor, they become well able to afford the comparatively high fees of the VII°, VIII°, and IX°. On exaltation to the IV° each Companion may file an account of his circumstances, and state in what direction he requires help.

14. In selecting members for advancement, attention is paid to their devotion to the Order, to their intelligence in apprehending the nature of its teaching, to their zeal in spreading the principles of the Order so far as they themselves understand them, though always with the discretion inseparable from the due guarding of the secrets, and to all those qualities of courage, honour, and virtue without which man is not worthy of that name.

15. The O.H.O. is only known to members of the VIII° and IX°.

The National Grand Master General ad vitam is not approachable as such by any person who has not reached the VI°.

All communications should be addressed to the Grand Secretary General, and all cheques drawn in favour of the Grand Treasurer General.

Issued by Order,

L. Bathurst IX°, Grand Secretary General

Monita

from The Oriflamme

Oh disciple!
Who seeks it, will suffer;
Who finds it, conceal it;
Who uses it, Let no one know.
He who is a true philosopher
Shall remain unknown.
Trust no one but God;
He alone keeps his word;
Choose the friend of your spirit;
Be friendly towards all,
But have faith in no one.
Go only with God,
If you do not want to be deceived.
.....Experdo crede!
For faithfulness has fled from Earth to Heaven;
Has deserted all those whose Spirit
Is held fast to the Earth!
.....Exitus acta probat!

BAPHOMET XI°

Liber CI

{Book 101}

O. T. O.

Ordo Templi Orientis

An Open Letter to
Those Who May Wish
to Join the Order

Enumerating the Duties
and Privileges

These Regulations Come into Force in Any District Where the
Membership of the Order Exceeds One Thousand Souls

These regulations first appeared in The Equinox III(1) (Detroit:
Universal, 1919) and constitute our best and most comprehensive
guidelines for Thelemic social intercourse. Certain provisions will need
to be modified to take advantage of the U.S.A.'s comparatively
enlightened tax-exemption statutes as applied to religious organizations-
-a few are of dubious legality at this writing. Most of the principles
outlined herein have long been observed in the U.S. O.T.O.--H.B.

Issued by Order: BAPHOMET XI° O.T.O., HIBERNIAE IONAE ET
OMNIUM BRITANNIARUM, REX SUMMUS SANCTISSIMUS

*AN EPISTLE OF BAPHOMET to Sir GEORGE MACNIE COWIE, Very
Illustrious and Very Illuminated, Pontiff and Epopt of the Areopagus of
the VIII° O.T.O. Grand Treasurer General, Keeper of the Golden Book,
President of the Committee of Publications of the O.T.O.*

Do what thou wilt shall be the whole of the Law.

IT HAS BEEN REPRESENTED TO Us that some persons who are
worthy to join the O.T.O. consider the fees and subscriptions rather
high. This is due to your failure to explain properly the great advantages
offered by the Order. We desire you therefore presently to note, and to
cause to be circulated throughout the Order, and among those of the
profane who may seem worthy to join it, these matters following
concerning the duties and the privileges of members of the earlier
degrees of the O.T.O. as regards material affairs. And for convenience
we shall classify these as pertaining to the Twelve Houses of the
Heaven, but also by numbered clauses for the sake of such as
understand not the so-called Science of the Stars. First, therefore,

concerning the duties of the Brethren. Yet with our Order every duty is also a privilege, so that it is impossible wholly to separate them.

OF THE DUTIES OF THE BRETHREN

FIRST HOUSE

1. There is no law beyond Do what thou wilt. Yet it is well for Brethren to study daily in the Volume of the Sacred Law, Liber Legis, for therein is much counsel concerning this, how best they may carry out this will.

SECOND HOUSE

2. The private purse of every Brother should always be at the disposal of any Brother who may be in need. But in such a case it is a great mischief if the one ask, and the other consent; for if the former be really in need, his pride is wounded by his asking; and if not, the door is opened to beggars and imposters, and all manner of arrant knaves and rogues such as are no true Brethren. But the Brother who is possessed of this world's goods should make it his business to watch the necessity of all those Brethren with whom he may be personally acquainted, anticipating their wants in so wise and kindly and delicate a manner that it shall appear as if it were the payment of a debt. And what help is given shall be given with discretion, so that the relief may be permanent rather than temporary.

3. All Brethren shall be exceedingly punctual in the payment of Lodge Dues. This is to take precedence of all other calls upon the purse.

THIRD HOUSE

4. The Brethren shall be diligent in preaching the Law of Thelema. In all writings they shall be careful to use the prescribed greetings; likewise in speech, even with strangers.

5. They shall respond heartily to every summons of the Lodge or Chapter to which they may belong, not lightly making excuse.

6. Brethren should use every opportunity of assisting each other in their tastes, businesses, or professions, whether by direct dealing with Brethren in preference to others, or by speaking well of them, or as may suggest itself. It seems desirable, when possible, that where two or more Brethren of the same Lodge are engaged in the same work, they should seek to amalgamate the same by entering into partnership. Thus in time great and powerful corporations may arise from small individual enterprises.

7. They shall be diligent in circulating all tracts, manifestos, and all other communications which the Order may from time to time give out for the

instruction or emancipation of the profane.

8. They may offer suitable books and pictures to the Libraries of the Profess-Houses of the Order.

FOURTH HOUSE

9. Every Brother who may possess mines, land, or houses more than he can himself constantly occupy, should donate part of such mines or land, or one or more of such houses to the Order.

10. Property thus given will be administered if he desire it in his own interest, thus effecting a saving, since large estates are more economically handled than small. But the Order will use such property as may happen to lie idle for the moment in such ways as it may seem good, lending an unlet house (for example) to some Brother who is in need, or allowing an unused hall to be occupied by a Lodge.

11. (Yet in view of the great objects of the Order, endowment is welcome.)

12. Every Brother shall show himself solicitous of the comfort and happiness of any Brother who may be old, attending not only to all material wants, but to his amusement, so that his declining years may be made joyful.

FIFTH HOUSE

13. Every Brother shall seek constantly to give pleasure to all Brethren with whom he is acquainted, whether by entertainment or conversation, or in any other manner that may suggest itself. It will frequently and naturally arise that love itself springs up between members of the Order, for that they have so many and sacred interests in common. Such love is peculiarly holy, and is to be encouraged.

14. All children of Brethren are to be considered as children of the whole Order, and to be protected and aided in every way by its members severally, as by its organization collectively. No distinction is to be made with regard to the conditions surrounding the birth of any child.

15. There is an especially sacred duty, which every Brother should fulfil, with regard to all children, those born without the Order included. This duty is to instruct them in the Law of Thelema, to teach them independence and freedom of thought and character, and to warn them that servility and cowardice are the most deadly diseases of the human soul.

SIXTH HOUSE

16. Personal or domestic attendants should be chosen from among the members of the Order when possible, and great tact and courtesy are to be employed in dealing with them.

17. They, on their part, will render willing and intelligent service.

18. While in Lodge, and on special occasions, they are to be treated as Brethren, with perfect equality; such behaviour is undesirable during the hours of service, and familiarity, subversive as it is of all discipline and order, is to be avoided by adopting a complete and marked change of manner and address.

19. This applies to all persons in subordinate positions, but not to the Brethren Servient in the Profess-Houses of the Order, who, giving service without recompense, are to be honoured as hosts.

20. In case of the sickness of any Brother, it is the duty of all Brethren who know him personally to attend him, to see that he want for nothing, and to report if necessary his needs to the Lodge, or to Grand Lodge itself.

21. Those Brethren who happen to be doctors or nurses will naturally give their skill and care with even more than their customary joy in service.

22. All Brethren are bound by their fealty to offer their service in their particular trade, business, or profession, to the Grand Lodge. For example, a stationer will supply Grand Lodge with paper, vellum, and the like; a bookseller offer any books to the Library of Grand Lodge which the Librarian may desire to possess; a lawyer will execute any legal business for Grand Lodge, and a railway or steamship owner or director see to it that the Great Officers travel in comfort wherever they may wish to go.

23. Visitors from other Lodges are to be accorded the treatment of ambassadors; this will apply most especially to Sovereign Grand Inspector Generals of the Order on their tours of inspection. All hospitality and courtesy shown to such is shown to Ourselves, not to them only.

SEVENTH HOUSE

24. It is desirable that the marriage partner of any Brother should also be a member of the Order. Neglect to insist upon this leads frequently to serious trouble for both parties, especially the uninitiate.

25. Lawsuits between members of the Order are absolutely forbidden, on pain of immediate expulsion and loss of all privileges, even of those accumulated by past good conduct referred to in the second part of this

instruction.

26. All disputes between Brethren should be referred firstly to the Master or Masters of their Lodge or Lodges in conference; if a composition be not arrived at in this manner, the dispute is to be referred to the Grand Tribunal, which will arbitrate thereon, and its decision is to be accepted as final.

27. Refusal to apply for or accept such decision shall entail expulsion from the Order, and the other party is then at liberty to seek his redress in the Courts of Profane Justice.

28. Members of the Order are to regard those without its pale as possessing no rights of any kind, since they have not accepted the Law, and are therefore, as it were, troglodytes, survivals of a past civilisation, and to be treated accordingly. Kindness should be shown towards them, as towards any other animal, and every effort should be made to bring them into Freedom.

29. Any injury done by any person without the Order to any person within it may be brought before the Grand Tribunal, which will, if it deem right and fit, use all its power to redress or to avenge it.

30. In the case of any Brother being accused of an offence against the criminal law of the country in which he resides, so that any other Brother cognisant of the fact feels bound in self-defence to bring accusation, he shall report the matter to the Grand Tribunal as well as to the Civil Authority, claiming exemption on this ground.

31. The accused Brother will, however, be defended by the Order to the utmost of its power on his affirming his innocence upon the Volume of the Sacred Law in the Ordeal appointed *ad hoc* by the Grand Tribunal itself.

32. Public enemies of the country of any Brother shall be treated as such while in the field, and slain or captured as the officer of the Brother may command. But within the precincts of the Lodge all such divisions are to be forgotten absolutely; and as children of One Father the enemies of the hour before and the hour after are to dwell in peace, amity, and fraternity.

EIGHTH HOUSE

33. Every Brother is expected to bear witness in his last will and testament to the great benefit that he hath received from the Order by bestowing upon it part or the whole of his goods, as he may deem fit.

34. The death of a Brother is not to be an occasion of melancholy, but of rejoicing; the Brethren of his Lodge shall gather together and make a

banquet with music and dancing and all manner of gladness. It is of the greatest importance that this shall be done, for thereby the inherited fear of death which is deep-seated as instinct in us will gradually be rooted out. It is a legacy from the dead aeon of Osiris, and it is our duty to kill it in ourselves that our children and our children's children may be born free from the curse.

NINTH HOUSE

35. Every Brother is expected to spend a great part of his spare time in the study of the principles of the Law and of the Order, and in searching out the key to its great and manifold mysteries.

36. He should also do all in his power to spread the Law, especially taking long journeys, when possible, to remote places, there to sow the seed of the Law.

TENTH HOUSE

37. All pregnant women are especially sacred to members of the Order, and no effort should be spared to bring them to acceptance of the Law of Freedom, so that the unborn may benefit by that impression. They should be induced to become members of the Order, so that the child may be born under its aegis.

38. If the mother that is to be have asserted her will to be so in contempt and defiance of the Tabus of the slave-gods, she is to be regarded as especially suitable to our Order, and the Master of the Lodge in her district shall offer to become, as it were, godfather to the child, who shall be trained specially, if the mother so wishes, as a servant of the Order, in one of its Profess-Houses.

39. Special Profess-Houses for the care of women of the Order, or those whose husbands or lovers are members of the Order, will be instituted, so that the frontal duty of womankind may be carried out in all comfort and honour.

40. Every Brother is expected to use all his influence with persons in a superior station of life (so called) to induce them to join the Order. Royal personages, ministers of State, high officials in the Diplomatic, Naval, Military, and Civil Services are particularly to be sought after, for it is intended ultimately that the temporal power of the State be brought into the Law, and led into freedom and prosperity by the application of its principles.

41. Colleges of the Order will presently be established where the children of its members may be trained in all trades, businesses, and professions, and there they may study the liberal arts and humane letters, as well as our holy and arcane science. Brethren are expected to

do all in their power to make possible the establishment of such Universities.

ELEVENTH HOUSE

42. Every Brother is expected to do all in his power to induce his personal friends to accept the Law and join the Order. He should therefore endeavor to make new friends outside the Order, for the purpose of widening its scope.

TWELFTH HOUSE

43. The Brethren are bound to secrecy only with regard to the nature of the rituals of our Order, and to our words, signs, etc. The general principles of the Order may be fully explained, so far as they are understood below the Veil; as it is written, "The ordeals I write not: the rituals shall be half known and half concealed: the Law is for all." It is to be observed that punctual performance of these duties, so that the report thereof is noised abroad and the fame of it cometh even unto the Throne of the Supreme and Holy King himself, will weigh heavily in the scale when it comes to be a question of the high advancement of a Brother in the Order.

OF THE PRIVILEGES OF THE BRETHREN

FIRST HOUSE

44. The first and greatest of all privileges of a Brother is to be a Brother; to have accepted the Law, to have become free and independent, to have destroyed all fear, whether of custom, or of faith, or of other men, or of death itself. In other papers the joy and glory of those who have accepted The Book of the Law as the sole rule of life is largely, though never fully, explained; and we will not here recapitulate the same.

SECOND HOUSE

45. All Brethren who may fall into indigence have a right to the direct assistance of the Order up to the full amount of fees and subscriptions paid by them up to the time of application. This will be regarded as a loan, but no interest will be charged upon it. That this privilege may not be abused, the Grand Tribunal will decide whether or no such application is made in good faith.

THIRD HOUSE

46. Members of the Order will be permitted to use the Library in any of our Profess-Houses.

47. Circulating Libraries will presently be established.

48. Brethren who may be travelling have a right to the hospitality of the Master of the Lodge of the district for a period of three days.

FOURTH HOUSE

49. Brethren of all grades may be invited to sojourn in the Profess-Houses of the Order by Grand Lodge; and such invitation may confidently be expected as the reward of merit. There they will be able to make the personal acquaintance of members of the higher Grades, learn of the deeper workings of the Order, obtain the benefit of personal instruction, and in all ways fit themselves for advancement.

50. Brethren of advanced years and known merit who desire to follow the religious life may be asked to reside permanently in such houses.

51. In the higher degrees Brethren have the right to reside in our Profess-Houses for a portion of every year, as shown:

VI°. Two weeks. VII°. Two months.

G.T. One month. S.G.C. Three months.

P.R.S. Six weeks. VIII°. Six months.

52. Members of the IX°, who share among themselves the whole property of the Order according to the rules of that degree, may, of course, reside there permanently. Indeed, the house of every Brother of this grade is, ipso facto, a Profess-House of the Order.

FIFTH HOUSE

53. All Brethren may expect the warmest co-operation in their pleasures and amusements from other members of the Order. The perfect freedom and security afforded by the Law allows the characters of all Brethren to expand to the very limits of their nature, and the great joy and gladness with which they are constantly overflowing make them the best of companions. ``They shall rejoice, our chosen; who sorroweth is not of us. Beauty and strength, leaping laughter and delicious languor, force and fire, are of us."

54. Children of all Brethren are entitled to the care of the Order, and arrangements will be made to educate them in certain of the Profess-Houses of the Order.

55. Children of Brethren who are left orphans will be officially adopted by the Master of his Lodge, or if the latter decline, by the Supreme Holy King himself, and treated in all ways as if they were his own.

56. Brethren who have a right to some especial interest in any child whose mother is not a member of the Order may recommend it especially to the care of their lodges or of Grand Lodge.

SIXTH HOUSE

57. In sickness all Brethren have the right to medical or surgical care and attendance from any Brethren of the Lodge who may be physicians, surgeons, or nurses.

58. In special necessity the Supreme Holy King will send his own attendants.

59. Where circumstances warrant it, in cases of lives of great value to the Order and the like, he may even permit the administration of that secret Medicine which is known to members of the IX°.

60. Members of the Order may expect Brethren to busy themselves in finding remunerative occupation for them, where they lack it, or, if possible, to employ them personally.

SEVENTH HOUSE

61. Members of the Order may expect to find suitable marriage partners in the extremely select body to which they belong. Community of interest and hope being already established, it is natural to suppose that where mutual attraction also exists, a marriage will result in perfect happiness. (There are special considerations in this matter which apply to the VII° and cannot be discussed in this place.)

62. As explained above, Brethren are entirely free of most legal burdens, since lawsuits are not permitted within the Order, and since they may call upon the legal advisers of the Order to defend them against their enemies in case of need.

EIGHTH HOUSE

63. All Brethren are entitled after death to the proper disposal of their remains according to the rites of the Order and their grade in it.

64. If the Brother so desire, the entire amount of the fees and subscriptions which he has paid during his life will be handed over by the Order to his heirs and legatees. The Order thus affords an absolute system of insurance in addition to its other benefits.

NINTH HOUSE

65. The Order teaches the only perfect and satisfactory system of philosophy, religion, and science, leading its members step by step to

knowledge and power hardly even dreamed of by the profane.

66. Brethren of the Order who take long journeys overseas are received in places where they sojourn at the Profess-Houses of the Order for the period of one month.

TENTH HOUSE

67. Women of the Order who are about to become mothers receive all care, attention, and honour from all Brethren.

68. Special Profess-Houses will be established for their convenience, should they wish to take advantage of them.

69. The Order offers great social advantages to its members, bringing them as it does into constant association with men and women of high rank.

70. The Order offers extraordinary opportunities to its members in their trades, businesses, or professions, aiding them by co-operation, and securing them clients or customers.

ELEVENTH HOUSE

71. The Order offers friendship to its members, bringing together men and women of similar character, taste, and aspiration.

TWELFTH HOUSE

72. The secrecy of the Order provides its members with an inviolable shroud of concealment.

73. The crime of slander, which causes so great a proportion of human misery, is rendered extremely dangerous, if not impossible, within the Order by a clause in the Obligation of the Third Degree.

74. The Order exercises its whole power to relieve its members of any constraint to which they may be subjected, attacking with vigour any person or persons who may endeavour to subject them to compulsion, and in all other ways aiding in the complete emancipation of the Brethren from aught that may seek to restrain them from doing That Which They Will.

It is to be observed that these privileges being so vast, it is incumbent upon the honour of every Brother not to abuse them, and the sponsors of any Brother who does so, as well as he himself, will be held strictly to account by the Grand Tribunal. The utmost frankness and good faith between Brethren is essential to the easy and harmonious working of our system, and the Executive Power will see to it that these are

encouraged by all means possible, and that breach of them is swiftly and silently suppressed.

Love is the law, love under will.

Our fatherly benediction, and the Blessing of the All-Father in the Outer and the Inner be upon you.

BAPHOMET X° O.T.O., IRELAND, IONA, AND ALL THE BRITAINS

**BAPHOMET XI°
Liber CXCIV**

{Book 194}

O. T. O.



**An Intimation
with Reference to the
Constitution of the Order**

This Intimation is presently being implemented in the United States-- the most significant recent development was the institution of the Electoral College. Unlike the Constitution proper, which has a decidedly international emphasis, most of its clauses govern national operations. This Intimation should be closely studied in conjunction with the Constitution, the Open Letter and other relevant papers published in this volume by those who are concerned with the future direction of the O.T.O., in the United States and abroad. It first appeared in *The Equinox* III(1) (Detroit: Universal, 1919). Paragraph numbers have been supplied for reference purposes, and it is followed by a synthetic, diagrammatic representation of the Intimations prepared by the New York Constitutional Study Group.--H.B.

Issued by Order: BAPHOMET XI° O.T.O., HIBERNIAE IONAE ET
OMNIUM
BRITANNIARUM, REX SUMMUS SANCTISSIMUS

ANY PROVINCE OF THE O.T.O. is governed by the Grand Master and those to whom he delegates his authority, until such time as the Order is established, which is the case when it possesses eleven or more Profess-Houses in the province. Then the regular constitution is automatically promulgated. The quotation is slightly adapted from an address in one of the rituals.

1. This is the Constitution and Government of our Holy Order; by the study of its Balance you may yourself come to apprehension of how to

rule your own life. For, in True Things, all are but images one of another; man is but a map of the universe, and Society is but the same on a larger scale.

2. Learn then that our Holy Order has but Three True Grades; as it is written in The Book of the Law: The Hermit, The Lover, and the Man of Earth.

3. It is but for convenience that these grades have been separated into Three Triads.

4. The Third Triad consists of the degrees from Minerval to Prince of Jerusalem. The Minerval degree is a Prologue to the First; the degrees subsequent to the Third but pendants to it. In this, the Man of Earth series, there are then but Three Degrees; and these Three are One.

5. The Man of Earth takes no share in the Government of the Order; for he is not yet called upon to give his life to it in service; and with us Government is Service, and nothing else. The Man of Earth is therefore in much the position of the Plebian in Rome in the time of Menenius Agrippa. But there is this marked difference; that every Man of Earth is encouraged and expected to push on to the next stage. In order that the feelings of the general body may be represented, the Men of Earth choose four persons, two men and two women, from among themselves, to stand continually before the face of the Father, the Supreme and Holy King, serving him day and night. These persons must not be of higher rank than the Second Degree; they must volunteer for this service at the conclusion of that ceremony; and therefore they give up their own prospect of advancement in the Order for one year, that they may serve their fellows. This is then the first lesson in our great principle, the attainment of honour through renunciation.

6. The degree of Knights of the East and West is but a bridge between the first and second series; but it is important, for in that grade a new pledge-form must be signed, and the new Knight vowed to devote his life to the Establishment of the Law of Thelema.

7. The members of the Fifth Degree are responsible for all that concerns the Social welfare of the Order. This grade is symbolically that of beauty and harmony; it is the natural stopping-place of the majority of men and women; for to proceed farther, as will appear, involves renunciation of the sternest kind. Here then is all joy, peace, well-being on all planes; the Sovereign Prince Rose Croix is attached equally to the higher and the lower, and forms a natural link between them. Yet let him look to it that his eyes are set on high!

8. In this degree the Most Wise Sovereign of each chapter will appoint a committee of four persons, two men and two women, to arrange for all social gatherings, banquets, dances, the performance of plays, and similar pleasures. They will also endeavour to promote harmony among

the Brethren in all possible ways, and to compose any disputes by tact and friendliness without formal appeal being made to any more authoritative tribunal.

9. The next grade, that which lies between the Fifth and Sixth Degrees, is called the Senate. This is the first of the governing bodies, properly speaking, and here we begin to insist upon Renunciation. For within this body is the Electoral College of the O.T.O.

10. The principle of popular election is a fatal folly; its results are visible in every so-called democracy. The elected man is always the mediocrity; he is the safe man, the sound man, the man who displeases the majority less than any other; and therefore never the genius, the man of progress and illumination.

11. This electoral college consists of Eleven Persons in each country. It has full control of the affairs of the Men of Earth, appointing Lodge Masters at will. It has however no authority over the Chapters of Rose Croix.

12. Persons who wish to be appointed to this College by the Supreme and Holy King must volunteer for the office. The appointment is for Eleven Years. Volunteers must renounce for that period all further progress in the Order. They must give evidence of first-rate ability in

i(i) Some branch of athletics.

(ii) Some branch of learning.

13. They must also possess a profound general knowledge of history and of the art of government, with some attention to philosophy in general.

14. They must each live in solitude, without more than the necessary speech even to casual neighbours, serving themselves in all respects, for three months continuously, once at least in every two years. The President will summon them at the four seasons of the year, and if necessary at other times, when they will deliberate upon the affairs placed in their charge. All applications to pass to the Fifth Degree must receive their sanction. Appeal from their decisions may however be made to the Supreme Council.

15. The Sixth Degree is an executive or military body, and represents the temporal power of the Supreme and Holy King. Each member is amenable to military discipline. Singly or in concert with his comrades, each Knight is vowed to enforce the decisions of authority.

16. The Grade of Grand Inquisitor Commander follows. Here every member has the right to a seat on the Grand Tribunal, which body

decides all disputes and complaints which have not been composed by the Chapters of Rose Croix or the Lodge Masters. Its verdicts are without appeal, unless a member of the Electoral College give sanction to take the case to the Areopagus of the Eighth Degree. All members of the Order, even of higher grades, are subject to the Grand Tribunal.

17. The next grade is that of Prince of the Royal Secret. Every member of this degree is devoted to the Propagation of the Law in a very special manner; for this grade is the first in which the Beginning of the Inmost Secret is declared openly. He will therefore, by his personal exertions, induce one hundred and eleven persons to join the Order, before he may proceed to the Seventh Degree, except by special order from the Supreme and Holy King.

18. The Seventh Degree is, in military language, the Great General Staff of the Army of the Sixth Degree. From its members the Supreme and Holy King appoints a Supreme Grand Council.

19. This Council is charged with the government of the whole of the Second Triad, or Lovers. All members of the Seventh Degree travel as Sovereign Grand Inspectors General of the Order, and report, on their own initiative, to the Supreme and Most Holy King, as to the condition of all Lodges, and Chapters; to the Supreme Council, on all affairs of the Second Triad; and to the Electoral College, on those of the Third.

20. The Eighth Degree is a Philosophical Body. Its members being fully instructed in the Principles of the Order, save in one point only, devote themselves to the understanding of what they have learned in their initiation. They have power to reverse the decisions of the Grand Tribunal, and to compose all conflicts between any of the governing bodies. And this they do upon the great principles of philosophy. For it will often occur that there is contention between two parties, both of whom are right from their own point of view. This is so important that an illustration is desirable. A man is smitten with leprosy; is it right that men should circumscribe his liberty by isolating him from his fellows? Another holds back land or some other necessity from the common use; is he to be compelled to surrender it? Such cases of difficulty involve deep philosophical principles; and the Areopagus of the Eighth Degree is charged with the duty of resolving them in accordance with the great principles of the Order.

21. Before the face of the Areopagus stands an independent Parliament of the Guilds. Within the Order, irrespective of grade, the members of each craft, trade, science, or profession form themselves into a Guild, make their own laws, and prosecute their own good, in all matters pertaining to their labour and means of livelihood. Each Guild chooses the man most eminent in it to represent it before the Areopagus of the Eighth Degree; and all disputes between the various Guilds are argued before that Body, which will decide according to the grand principles of the Order. Its decisions pass for ratification to the Sanctuary of the

Gnosis, and thence to the Throne.

22. Epopts and Pontiffs of this exalted grade are bound to live in isolation for four consecutive months in every year, meditating the mysteries revealed to them.

23. The Ninth Degree--the Sanctuary of the Gnosis--is synthetic. The prime duty of its members is to study and practise the theurgy and thaumaturgy of the grade; but in addition they must be prepared to act as direct representatives of the Supreme and Most Holy King, radiating his light upon the whole world. Yet, from the nature of their initiation, they must veil their glory in a cloud of darkness. They move unseen and unrecognized among the youngest of us, subtly and loftily leading us into the holy ineffable mysteries of the True Light.

24. The Supreme and Most Holy King is appointed by the O.H.O. His is the ultimate responsibility for all within his holy kingdom. The succession to the high office of O.H.O. is decided in a manner not here to be declared; but this you may learn, O Brother Magician, that he may be chosen even from the grade of a Minerval. And herein lieth a most sacred Mystery.

25. The Electoral College possesses one most singular power. Every eleven years, or in the case of a vacancy occurring, they choose two persons from the Ninth Degree, who are charged with the duty of Revolution.

26. It is the business of these persons constantly to criticise and oÿpose the acts of the Supreme and Most Holy King, whether or no they personally approve of them. Should he exhibit weakness, bodily, mental, or moral, they are empowered to appeal to the O.H.O. to depose him; but they, alone of all the members of the Order, are not eligible to the Succession.

27. The O.H.O., as the supreme authority in the Order, will act, in such an emergency, as he may see fit. He may himself be removed from office, but only by the unanimous vote of all the members of the Tenth Degree.

28. Of the Eleventh Degree, its powers, privileges, and qualifications, nothing whatever is said in any grade. It has no relation to the general plan of the Order, is inscrutable, and dwells in its own Palaces.

29. There are certain important financial obligations in various grades.

30. The Electoral College of the Senate is vowed to poverty. All property, earnings, or salaries are vested in or paid over to the Grand Treasurer General. The members subsist on the charity of the Order,

which is extended to them in accordance with their original rank in life.

31. These remarks apply equally to the Supreme Grand Council, and all higher degrees.

32. In the Seventh Degree it is a qualification to vest some real property in the Order; and no one is admitted to this grade without this preliminary.

33. Those members of the Order who have given all to it must obtain the money for their initiation fees and subscriptions from the Third Triad, whose honour is thus concerned in the unselfish support of those who have abandoned all for their sakes.

34. The Grand Treasurer General is appointed by the Supreme and Most Holy King; he may be a member of any grade whatever; but he must, on accepting office, take the vow of poverty. His authority is absolute in all financial matters; but he is responsible to, and may be removed at will by, the Supreme and Most Holy King. He will appoint a committee to assist him and advise him in his work; and he will usually select one person from each of the governing bodies of the Order.

Such is a brief outline of the government of the O.T.O. It combines monarchy with democracy; it includes aristocracy, and conceals even the seeds of revolution, by which alone progress can be effected. Thus we balance the Triads, uniting the Three in One; thus we gather up all the threads of human passion and interest, and weave them into an harmonious tapestry, subtly and diligently with great art, that our Order may seem an ornament even to the Stars that are in the Heavens at Night. In our rainbow-coloured texture we set forth the glory of the whole Universe--See thou to it, brother Magician, that thine own thread be strong, and pure, and of a colour brilliant in itself, yet ready to mingle in all beauty with those of thy brethren!

Initiation

The structure of O.T.O., like that of Freemasonry and the ancient mystery schools, is based on a staged series of initiations or degrees. In the rituals of these degrees, O.T.O. seeks to instruct the individual by allegory and symbol in the profound mysteries of nature, and thereby to assist each initiate in discovering his or her own true identity.

Initiation can be conferred only in a physical ceremony conducted by a properly chartered initiator. See the membership page for information on how to apply for initiation.

Initiate membership is subdivided by degree. There are a total of 21 initiate degrees in O.T.O., including thirteen numbered degrees and eight un-numbered, intermediate degrees or sub-degrees. The degrees of O.T.O. are divided into three Grades or “Triads”: the Hermit, the Lover, and the Man of Earth, as follows:

The Third, or Man of Earth, Triad	0°	Minerval
	I°	Man and Brother Woman and Sister
	II°	Magician
	III°	Master Magician
	IV°	Perfect Magician and companion of the Holy Royal Arch of Enoch
		Perfect Initiate, or Prince of Jerusalem
Outside all Triads		Knight of the East and West
The Second, or Lover, Triad	V°	Sovereign Prince Rose-Croix, and Knight of the Pelican and Eagle
		Knight of the Red Eagle, and Member of the Senate of Knight Hermetic Philosophers
	VI°	Illustrious Knight (Templar) of the Order of Kadosch, and Companion of the Holy Graal
		Grand Inquisitor Commander, and Member of the Grand Tribunal

		Prince of the Royal Secret
		Theoreticus, and Very Illustrious Sovereign Grand Inspector General
	VII°	Magus of Light, and Bishop of Ecclesia Gnostica Catholica
		Grandmaster of Light, and Inspector of Rites and Degrees
The First, or Hermit, Triad	VIII°	Perfect Pontiff of the Illuminati
		Epopt of the Illuminati
	IX°	Initiate of the Sanctuary of the Gnosis
	X°	Rex Summus Sanctissimus
	XI°	Initiate of the Eleventh Degree (This degree is technical, and has no relation to the general plan of the Order)
	XII°	Frater Superior, and Outer Head of the Order

The Minerval Degree (0°) is an introductory Initiate degree in which the aspirant is considered an “honored guest” of O.T.O. rather than a full member. The Minerval degree is designed to allow the aspirant to decide whether or not to pursue full membership, and to allow potential sponsors the opportunity to decide whether to support the aspirant’s application for full membership. Minervals may begin preliminary novitiate training under an E.G.C. Bishop towards ultimate ordination to the Diaconate and/or Priesthood in Ecclesia Gnostica Catholica, but they are not eligible for ordination or for service as an officer of a Local Body.

The First Degree (1°) bestows full membership upon the initiate. A First Degree initiate may retire from active participation in O.T.O., but the spiritual link forged between the initiate and the Order during the ceremony of the First Degree will remain throughout the initiate’s life. An initiate of the Second Degree is eligible for ordination as a deacon of Ecclesia Gnostica Catholica.

Beyond the degree of P.I.I., advancement is by invitation only. Initiates of the intermediate degree of Knight of the East and West (K.E.W.) are eligible for formal ordination to the Priesthood in Ecclesia Gnostica Catholica. Episcopal consecration in Ecclesia Gnostica

Catholica is conferred as part of the Seventh Degree. The Tenth Degree (X°) is held by the National Grand Master General of O.T.O. in a particular country.

The Man of Earth degrees follow a pattern based on the symbolism of the Chakras and the stages of Kundalini Yoga; and represent, in dramatic form, the Individual's Path in Eternity. In the 0°, the Ego, a wandering God, is attracted to the Solar System. In the I°, the Child experiences Birth. In the II°, the Man or Woman experiences Life. The III° represents the Death of the individual, and the IV° represents the world beyond Death, the glorified state of the Initiate. In the P.:I.: Degree, the Initiate symbolically achieves ultimate Perfection (Completion), and the entire cycle is withdrawn into Annihilation.

Of these Events or Stations upon the Path, all but the II° represent single critical experiences. We, however, are concerned mostly with the varied experiences of Life. All subsequent degrees are therefore elaborations of the II°, a progressive instruction in how to live, since in a single ceremony it is hardly possible to sketch, even in the briefest outline, the Teaching of Initiates with regard to Life.

The V° – IX° rituals and teachings are therefore instructions to the Initiate in the Mastery of Life; there is instruction in Hermetic Philosophy, Qabalah, Magick and Yoga, all aimed at preparing the Initiate for the revelation and application of one Supreme Secret.

Every man and woman of full age (18 or more years old), free, and of good report, has an indefeasible right to the first three degrees of O.T.O. (but not according to any particular time schedule). These "first three degrees" actually include all the degrees in the Man of Earth Triad (the Minerval is considered a prologue to the First Degree, and the Fourth and P.:I.: Degrees are considered pendants to the Third Degree).

Progress of the O.T.O. initiate toward the Fourth and P.:I.: Degrees is usually a matter of years. A certain amount of time is usually required to allow full maturation of the effects of the O.T.O. initiations, although under some circumstances the Minerval and First Degrees may be taken on the same occasion.

OTO and Masonry

O.T.O. membership does not, of itself, confer any status in Freemasonry. Nearly one hundred years ago, when O.T.O. was established in Germany, it was closely allied to several rites of European Freemasonry. However, in 1918, Aleister Crowley determined it appropriate for O.T.O. to assert its own unique identity as an independent system. At that time, while retaining the use of certain convenient customs and terminology used in early Freemasonry, Crowley revised the O.T.O. rituals, insignia and modes of recognition to avoid infringing upon the legitimate privileges of the established and recognized authorities of modern Freemasonry, and also to specifically reflect the teachings of Thelema. Crowley's O.T.O. has not claimed to "make Masons" since that time. Further revisions along similar lines have been implemented in more recent years.

Despite some similarities between names and titles used within O.T.O. and the names and titles used in Masonry, various churches, and other organizations, conferral of any degree, rank, office, or status within O.T.O. does not constitute conferral of any degree, rank, office, or status in any other active organization, Masonic, religious, or otherwise; any more than status as the captain of a ship equates to status as the captain of a football team.

Revised O.T.O. Constitution of 1917
by Fr. Merlin, Theodor Reuss

This historical document was written by Theodor Reuss, the first Outer Head of the Order, which was largely based on the MMM Constitution written in 1913 by Aleister Crowley.

.I.N.R.I. CONSTITUTION of the ANCIENT Order of Oriental Templars.

Introduction

LET IT BE KNOWN that there exists, unknown to the great crowd, a very ancient Order of sages, whose object is the amelioration and spiritual evolution of mankind by means of conquering error and aiding men and women in their efforts of attaining the power of recognising the truth. This Order has existed already in the most remote times and it has manifested its activity secretly and openly in the world under different names and in various forms: it has caused social and political revolutions and proved to be the rock of salvation in times of danger and misfortune. It has always upheld the banner of freedom against tyranny in whatever shape this appeared, whether as clerical or political or social despotism or oppression of any kind.

To this "secret order" every wise and spiritually enlightened person belongs by right of his or her nature: because they all, even if they are personally unknown to each other, are one in their purpose and object and they all work under the guidance of the one light of truth. Into this Sacred Society no one can be admitted by another unless he has the power to enter it himself by virtue of his own interior illumination, neither can anyone after he has once entered be expelled unless he should expel himself by becoming unfaithful to his principles and forget again the truths which he has learned by his own experience.

All this is known to every enlightened person.

But it is known only to few that there exists also an external, visible organisation of such men and women, who having themselves found the path to real self-knowledge, and who having travelled the burning sands, are willing to give to others, desirous of entering that path, the benefit of their experience, and to act as spiritual guides to those who are willing to be guided.

While numberless societies, associations, orders, groups, etc., have been founded during the last thirty years in all parts of the civilised world, all following some line of occult study, yet there is but ONE ancient organization of genuine Mystics which shows to the seeker after truth a Royal Road to discover the Lost Mysteries of Antiquity and to the Unveiling of the One Hermetic Truth.

This organization is known at the present time as the:

Ancient Order of Oriental Templars
Ordo Templi Orientis
Otherwise: The Hermetic Brotherhood of Light.

It is a Modern School of Magic. And, like the ancient schools of magic, it derived its knowledge from the East. This knowledge was never revealed to the profane, for it gave immense power

for either good or evil to its possessors. It was recorded in symbol, parable and allegory, requiring a Key for its interpretation.

The symbols and glyphs of Freemasonry were originally also derived from the more ancient mysteries.

These symbols of ancient Masonry, of the Rosicrucians, the sacred art of the ancient Chemi (Egyptians), of Homer's Golden Chain, like those of modern Freemasonry, etc., are however but different aspects of the One Great Mystery. They all require a key to disclose the real underlying meaning. There exists, however, but One Right Key, and moreover this one right key must be used the Right Way.

This key can be placed within the reach of all those who are prepared unselfishly to study and work for its possession, if they apply for membership to the Order of Oriental Templars (O.T.O.).

The O.T.O. (Ordo Templi Orientis) is a body of Initiates in whose hands are concentrated the secret knowledge of all Oriental Orders and of all existing Masonic Degrees. Its Chiefs are Initiates of the highest rank and recognised as such by all capable of such recognition in every country in the world. The Order is international, and has existing connections in every civilised country in the world. Every man or woman who becomes a member of the O.T.O. has an indefeasible right to the first three degrees of Masonry.

The O.T.O., although an Academia Masonica, is not a Masonic Body, so far as the Craft degrees are concerned in the sense in which that expression is usually understood in England, and therefore in no way conflicts with, or infringes the just privileges of, the United Grand Lodge of England. English Master Masons in good standing, by arrangement, on affiliation, are admitted at reduced charges. Members of the IX° become part-proprietors of the Estates and Goods of the Order. For further information see the publications of the O.T.O., and the synopsis of the degrees of the O.T.O.

CONSTITUTION

Article I

SECTION 1.

Under the style and title: ANCIENT ORDER OF ORIENTAL TEMPLARS, an organization, formerly known as: "The Hermetic Brotherhood of Light", has been reorganized and reconstituted. This reconstituted association is an international organization, and is hereinafter referred to as the O.T.O.

Article II

SECTION 1.

The O.T.O. declares that the Brotherhood of All Things Created is a fact in Nature.

SECTION 2.

The principle purpose of the O.T.O. is to teach True Brotherhood, and to make it a living power in the life of humanity.

SECTION 3.

The subsidiary aims of the O.T.O. are:

- (a) to spread the doctrines of Hermetic Science, and to initiate its members in the Secret Doctrines of Hermetic Science, for which purpose its members are as a preparatory stage initiated, passed and raised in Masonry:
- (b) to establish and administer schools, lodges, etc. where Hermetic Science is taught:
- (c) to build, establish, found, manage and administer Homes, Colonies, Settlements, etc. where initiated members may live according to the tenets of the O.T.O.

Article III

SECTION 1.

The O.T.O. is part of that great and universal hermetic movement which has been active in all ages.

SECTION 2.

Organizations throughout the world adopting this Constitution become integral parts of the O.T.O. upon receipt of official notification of their acceptance as such. All such joining organizations to be subject to whatever conditions the authorities of the O.T.O. may impose.

SECTION 3.

The Central Office of the O.T.O. is at present in Switzerland, but may be removed to any country.

Article IV

SECTION 1.

There shall be One Supreme Office in which shall be vested paramount authority regarding all matters which concern the welfare and administration of the O.T.O.

SECTION 2.

The title of the person filling this office shall be "Fratr Superior and Outer Head of the Order", hereinafter referred to as the "O.H.O."

SECTION 3.

The person (male or female) filling this office shall serve for life, or until his or her resignation.

SECTION 4.

The person filling this office shall appoint his or her successor.

Article V

SECTION 1.

The Fratr Superior and Outer Head of the Order (O.H.O.) shall be the Sole Executive Officer of the Order O.T.O.

SECTION 2.

The Fratr Superior and Outer Head of the Order (O.H.O.) shall have the Sole power of filling all

general offices by appointing persons to occupy the same, and shall have the power of removing any general officer at will.

SECTION 3.

The Frater Superior and Outer Head of the Order (O.H.O.) shall have power to declare the policy of the O.T.O., and to direct and manage the affairs of the O.T.O.

SECTION 4.

The Frater Superior and Outer Head of the Order (O.H.O.) shall have the right to cancel or suspend the Charter of any subordinate organization (lodge, chapter, senate, temple, home, school, etc.) and shall also have the right to suspend or dissolve the membership of any person whenever such action is, in his or her opinion, for the interest of the O.T.O.

Article VI

SECTION 1.

There shall be an Advisory Council (Cabinet) consisting of twelve members, inclusive of the O.H.O., who is the *ex-officio* Chairman of the Cabinet.

SECTION 2.

The duties of the Members of the Cabinet shall be to aid the O.H.O. in promulgating and establishing the measures emanating from that office.

SECTION 3.

The Chairman of the Cabinet together with two members thereof shall constitute a quorum for the transaction of business.

Article VII

SECTION 1.

There shall be an Executive Committee of Three (Supreme Council), whose duty shall be to administer the affairs of the O.T.O. under the general supervision of the O.H.O.

SECTION 2.

The Treasurer General, the Secretary General, and the O.H.O. are the three *ex-officio* members of the Supreme Council and the Executive Committee.

SECTION 3.

All official acts of the Executive Committee (Supreme Council) are void and of no effect when disapproved by the O.H.O.

Article VIII

SECTION 1.

Should any vacancy occur in the office of the O.H.O., the Cabinet shall have power to perform the duties of that office until the successor to that office takes possession of the same.

Article IX

SECTION 1.

The O.H.O. shall be the Custodian of the Archives and Library of the O.T.O.

SECTION 2.

The O.H.O. may appoint agents for any purpose and endow them with whatever powers he or she may elect to delegate under his or her hand and seal.

Article X

SECTION 1.

There shall be a Finance Committee of Three, whose duty shall be to raise money and direct the disbursement of same. The Treasurer General is the *ex-officio* Chairman of this Committee.

SECTION 2.

The official acts of this Finance Committee are subject to the approval of the O.H.O. and are void and of no effect when disapproved by the O.H.O.

SECTION 3.

Every member is expected to contribute to the funds of the O.T.O. according to his or her means, but the following Dues or Fees, to be paid in advance by the members of the O.T.O. are fixed as minimum contributions (as per Manifesto M.M.M. 1912).

Entrance Fee: Eight guineas, forty dollars, or 200 francs.

Subscriptions:

- (a) Probationers: 2 sh.; 50 cents; 2 francs a month.
- (b) Students 5 sh.; 1 dollar; or 6 francs a month.
- (c) Initiates: 10 sh.; 2 dollars or 12 francs a month.

The O.H.O. has power to reduce these fees and dues in special cases.

For diplomas are charged:

- (a) Students class: 50 sh.; 15 dollars; or 65 francs.
- (b) Initiates Class: Five guineas; 30 dollars; or 130 francs each.

Charters for Lodges of more than 10 members cost 25 guineas each Charter or 100 dollars or 650 francs.

No money paid into the Treasury of the O.T.O. can be reclaimed by either individual members or lodges, etc. under any pretext whatsoever.

Article XI

SECTION 1.

Any person of full age (male or female) who has signed the preliminary pledge form, and has been approved by the O.H.O. may become a member of the O.T.O.

SECTION 2.

Every application for admission must be sent in writing to the Central Office, whether the office be in Switzerland or elsewhere, or to one of the authorized local organizations.

SECTION 3.

The members of the O.T.O. are classified as:

- (a) Probationers (embracing Theosophists, etc.);
- (b) Students or Lay Brothers (Masonic Members);

(c) Initiates or O.T.O. members proper.
For further particulars see synopsis of degrees of the O.T.O.

SECTION 4.

Applications for diplomas and charters must be accompanied by a remittance covering the statutory fees and dues. All diplomas and charters must be issued under the hand and seal of the O.H.O.

SECTION 5.

Three or more members may apply for a Charter to form a subordinate lodge or organization.

SECTION 6.

No person may be a member of two lodges at the same time.

Article XII

SECTION 1.

Every subordinate lodge or organization shall have the right to conduct its own affairs according to its own wishes and bye-laws, provided that its acts and bye-laws are not contrary to the letter or spirit of this Constitution.

SECTION 2.

The Bye-Laws of subordinate organizations, lodges, etc. must be submitted for approval to the O.H.O. and are null and void if disapproved by the O.H.O.

Article XIII

SECTION 1.

A Congress of the O.T.O. may be called by the O.H.O. to assemble at such place and time as that officer may designate.

SECTION 2.

Each subordinate organization, lodge, etc. shall be entitled to ONE vote in the Congress for its first three members, and one additional vote for each succeeding two members.

SECTION 3.

The O.H.O. shall have power to prevent the discussion of, or action on, any subject which in the judgement of that officer is against the welfare of the O.T.O.

Article XIV

SECTION 1.

It shall be the duty of the Cabinet to provide Bye-Laws for the O.T.O., and its subordinate organizations.

SECTION 2.

No Bye-Laws shall become operative until approved by the O.H.O.

Article XV

SECTION 1.

There shall be a Literary and Masonic Association connected with the O.T.O. to be known as: The Esoteric Rosicrucians. All its official publications shall be issued with the hermetic cipher:—"I.N.R.I."

There are at present two official organs:

The Oriflamme and The Equinox.

SECTION 2.

There shall be a department of the O.T.O. for the purpose of teaching Hermetic Science, to be known as the "Hermetic Science College."

SECTION 3.

There shall be a department of the O.T.O. for the purpose of doing practical humanitarian work in specially appointed profess-houses to be known as the "Homes of the O.T.O."

Article XVI

SECTION 1.

There exist 4 different seals which are used by the O.T.O. The respective symbolic meanings of these various seals will be made known to the members in the course of their studies. One of these seals is for the general use of the O.T.O.; and one, to be used exclusively by the O.H.O., is called the Secret Seal (S.S.).

Article XVII

SECTION 1.

This Constitution may be amended by a three-fourth vote of a Congress. But no amendment shall take effect and become law until approved by the O.H.O. In case of emergency the O.H.O. has supreme power to amend this Constitution by "Edict" under his hand and seal, which is to be recorded in the Golden Book of the O.T.O.

Article XVIII

SECTION 1.

Initiates of at least ten years good standing may apply for a six months' free residence in one of the established Homes. Applications will be dealt with by rotation. The final decision for granting a free residence to an applicant rests with the O.H.O.

Article XIX

This Constitution was first proclaimed, published and issued under the hand and seal of the O.H.O. in London (England) on January 22nd, A.D. 1906, Anno Ordinis 788, Anno V.L. 0,000,000,000.

This revised edition of the Constitution has been approved by me, and is now issued under my hand and seal this twenty second day of January A.D. 1917, Anno Ordinis 799, on Monte Verità, in the Republic of Ticino (Switzerland).

Merlin, 33° 96° X°
Frater Superior and Outer Head of the O.T.O.

Argosinus 33° 95° IX°
Quaestor

Parçevale 33° 95° IX°
Cancellarius

Profane address: Casella postale 16935, Lugano (Suisse).

The entire system is as follows:

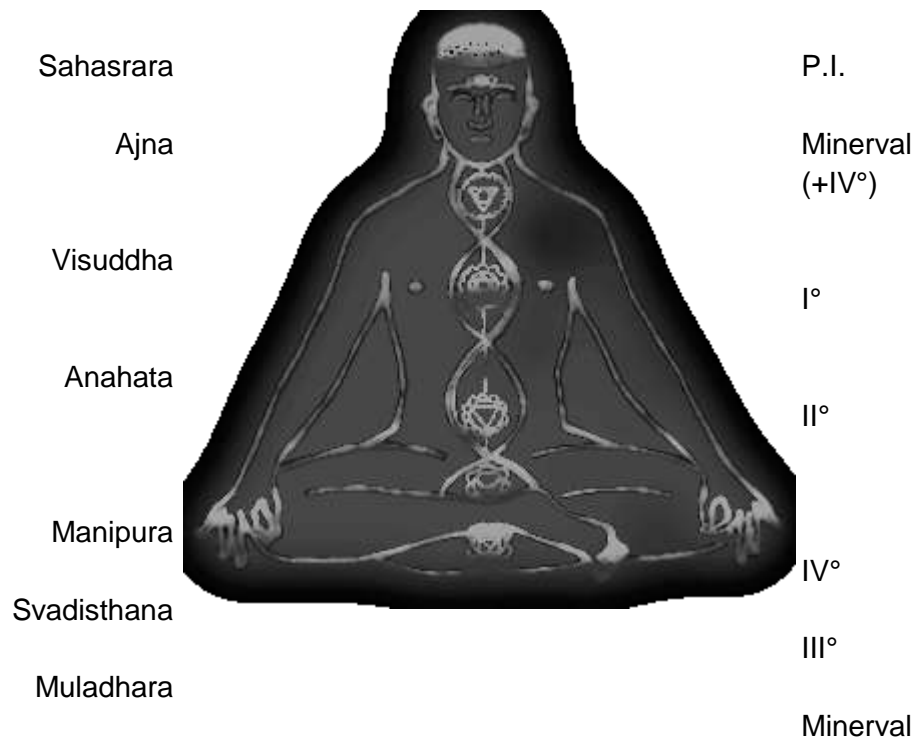
- **The Man of Earth Triad**
 - 0°—Minerval
 - 1°—Man & Brother
 - 2°—Magician
 - 3°—Master Magician
 - 4°—Perfect Magician & Companion of the Holy Royal Arch of Enoch
 - P.I.—Perfect Initiate, or Prince of Jerusalem
- **Outside all Triads**
 - Knight of the East & West
- **The Lover Triad**
 - 5°—
 - Sovereign Prince Rose-Croix, and Knight of the Pelican & Eagle
 - Knight of the Red Eagle, and Member of the Senate of Knight Hermetic Philosophers
 - 6°—
 - Illustrious Knight (Templar) of the Order of Kadosch, and Companion of the Holy Graal
 - Grand Inquisitor Commander, and Member of the Grand Tribunal
 - Prince of the Royal Secret
 - 7°—
 - Theoreticus, and Very Illustrious Sovereign Grand Inspector General
 - Magus of Light, and Bishop of *Ecclesia Gnostica Catholica*
 - Grandmaster of Light, and Inspector of Rites & Degrees
- **The Hermit Triad**
 - 8°—
 - Perfect Pontiff of the Illuminati
 - Epopt of the Illuminati
 - 9°—Initiate of the Sanctuary of the Gnosis
 - 10°—Rex Summus Sanctissimus
 - 11°—Initiate of the Eleventh Degree (This degree is technical, and has no relation to the general plan of the Order)
 - 12°—Frater Superior, and Outer Head of the Order

THE MAN OF
EARTH
DEGREES
AND THE
HINDU-
CHAKRAS



Baphomet XI°

Chakras correlated with O.T.O. thus (starting from top):
1 = P.I. 2 = Minerval (+IV°) 3 = I° 4 = II° 5 = IV° 7 = Minerval



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 (The above is excerpted from *Notes to the Equinox Volume I*, Gerald Yorke's compilation of Crowley's annotations to *The Equinox Volume I*. The original note attributing the O.T.O. Man of Earth Degrees to the Hindu Chakras appeared in Diagram 83 to "The Temple of Solomon the King" in Vol. I (4). Crowley's text is given here verbatim followed by a diagrammatic reconstruction, with the

RAMAKA X°

An O.T.O. Prospectus

This "prospectus" is republished from the Agapé Lodge Oriflamme I(2) published in Pasadena, California in 1944 E.V.--it is generally a paraphrase of other O.T.O. documents, and was very likely written by Wilfred Talbot Smith, Frater 132, Ramaka X° and the founding Master of Agapé Lodge in Southern California. It provides a concise summary of the aims and origins of the Order, with certain of the advantages of membership highlighted. As remarked elsewhere, certain of these "advantages" are under review. The policy permitting the borrowing of full dues is not at present in effect, for example, nor are there formal guidelines for the care of children of deceased or incapacitated members of the Order. However, these practices were in effect as recently as the 1950s. For example, Frater Superior Saturnus extended financial aid (up to the amount of dues paid) to Frater Hymenaeus Alpha when the latter was completing his graduate studies at the University of California. Also, members of the O.T.O. arranged for the care of Baphomet XI°'s natural son, Aleister Ataturk, in California.--H.B.

Do what thou wilt shall be the whole of the Law.

To all whom it may concern: Greeting and Health.

THE O.T.O. IS A SERIOUS AND SECRET ORDER, pledged to the high purpose of securing the Liberty of the Individual and his advancement in Light, Wisdom, Understanding, Knowledge and Power through Beauty, Courage and Wit on the Foundation of Universal Brotherhood.

The letters O.T.O. stand for Ordo Templi Orientis, or Order of the Temple of the Orient and have a secret meaning for initiates. It is the most revered of the Orders of antiquity, and dates back beyond the dim ages of history.

Under the name of Templars alone we find the Order's Historical records in the year |||8, over 800 years ago. Through treachery some 200 years later, in the year |3|2, the Order was overthrown. This is true in that its external manifestation was no longer apparent to all but the fewest.

Though its ceased to wield the same power in the affairs of man which it had done formerly, it has existed in secret right down to the present time. The continuity has been maintained, and the inner secrets have been transmitted to us through an unbroken line of Grand Masters.

Most of the great Initiates and Geniuses of history are numbered among its members and their names are listed in other manifestos of the Order.

In its bosom repose the Great Mysteries, its brain has resolved all the problems of philosophy and of life.

It possesses the Secret Stone of the Wise, of the Elixir of Immortality, and of the Universal Medicine.

Moreover, it possesses a secret capable of realizing the world old dream of the Brotherhood of Man.

This knowledge reposes in the Sanctuary of the Ordo Templi Orientis and in none other on earth and may be attained by those who prove themselves worthy.

To join the Order is to ally yourself to the Royal line and connect yourself to the Occult Current that has initiated every movement which has made for Man's advancement and illumination.

It is the first of the great orders of antiquity to accept the Law of the New Age, which is "Do what thou Wilt", and to reorganize in accordance with the modern needs of humanity, to guide Mankind into a more noble social order.

The candidate, through a series of initiations, is gradually led to a perception of the truths undreamt of by the profane.

There are 10 principal degrees, and every man and woman of full age, free, and of good report, has an indefeasible right to the first three, beyond which advancement is invitational.

The aims of the O.T.O. can only be understood by its highest initiates, but it may be said openly that it teaches all branches of the Secret Wisdom of the Ancients, and its plans embrace all the activities of human life and endeavor.

The more mundane aspects of the objective and principles of the Order may be embraced in the term Brotherhood of Man, involving the mutual co-operation of each for the weal of all.

To particularly mention a few points: All children of Brethern, regardless of the circumstances surrounding their birth, are considered as children of the whole Order, so that in the event of misfortune they will be cared for and have an equal opportunity with all others.

At the other end of the social scale are the old people, approaching helplessness and often solitude, and they likewise are to be the special

care of the Brethren severally and collectively.

A perfect system of insurance against the misfortunes of life is provided for. All moneys paid as fees and dues may be willed to heirs or legatees upon death. Loans to the amount of all moneys paid to the Order up to the date of application, without interest, will be made in case of necessity.

Profess Houses are to be established where Brethren who are travelling may stay for an allotted time, and where all brethren have a right to stay for a prescribed period according to their grade in the Order; for those of special merit residence may be permanent. Also Institutions for the study of the Sciences, Arts, Crafts and others for the care of the sick are to be provided.

The Order brings together those of similar tastes and occupations. Disputes are arbitrated by the Council, and advice in any problem given without cost.

Tolerance, Hospitality, assistance to each and all to fulfil their Will or true purpose in life; social community and entertainment, cultural and educational opportunities, and mutual help when adversity makes her appearance are among the advantages of Lodge membership.

Peace, Tolerance, Truth; Salutation on All Points of the Triangle;
Respect to the Order.

Love is the law, love under will.

System of the O.T.O.

Cara Soror,

Do what thou wilt shall be the whole of the Law.

You inform me that the Earnest Inquirer of your ambit has been asking you to explain the difference between the A.:A.: and the O.T.O.; and that although your own mind is perfectly clear about it, you find it impossible to induce a similar lucidity in his. You add that he is not (as one might at first suppose) a moron. And will I please do what I can about it?

Well, here's the essential difference *ab ovo usque ad mala*; the A.:A.: concerns the individual, his development, his initiation, his passage from "Student" to "Ipsissimus"; he has no contact of any kind with any other person except the Neophyte who introduces him, and any Student or Students whom he may, after becoming a Neophyte, introduce.

The details of this *Pilgrim's Progress* are very fully set forth in *One Star in Sight*; and I should indeed be stupid and presumptuous to try to do better than that. But it is true that with regard to the O.T.O. there is no similar manual of instruction. In the Manifesto, and other Official Pronunciamenti, there are, it is true, what ought to be adequate data; but I quite understand that they are not as ordered and classified as one would wish; there is certainly room for a simple elementary account of the origins of the Order, of its principles, of its methods, of its design, of the Virtue of its successive Grades. This I will now try to supply, at least in a brief outline.

Let us begin at the beginning. What is a Dramatic Ritual? It is a celebration of the Adventures of the God whom it is intended to invoke. (The *Bacchae* of Euripides is a perfect example of this.) Now, in the O.T.O., the object of the ceremonies being the Initiation of the Candidate, it is he whose Path in Eternity is displayed in dramatic form.

What is the Path?

1. The Ego is attracted to the Solar System.
2. The Child experiences Birth.
3. The Man experiences Life.
4. He experiences Death.
5. He experiences the World beyond Death.
6. This entire cycle of Point-Events is withdrawn into Annihilation.

In the O.T.O. these successive stages are represented as follows:—

- 1 0° (Minerval)
- 2 I° (Initiation)
- 3 II° (Consecration)
- 4 III° (Devotion)

5 IV° (Perfection, or Exaltation)

6 P.I. (Perfect Initiate)

Of these Events of Stations upon the Path all but 3 (II°) are single critical experiences. We, however, are concerned mostly with the very varied experiences of Life.

All subsequent Degrees of the O.T.O. are accordingly elaborations of the II°, since in a single ceremony it is hardly possible to sketch, even in the briefest outline, the Teaching of Initiates with regard to Life. The Rituals V°–IX° are then instructions to the Candidate how he should conduct himself; and they confer upon him, gradually, the Magical Secrets which make him Master of Life.

It is improper to disclose the nature of these ceremonies; firstly, because their Initiates are bound by the strictest vows not to do so; secondly, because surprise is an element in their efficacy; and thirdly, because the Magical Formulae explicitly or implicitly contained therein are, from a practical point of view, both powerful and dangerous. Automatic safeguards there are, it is true; but a Black Magician of first-class ability might find a way to overcome these obstacles, and work great mischief upon others before the inevitable recoil of his artillery destroys him.

Such cases I have known. Let me recount briefly one rather conspicuous disaster. The young man was a genius—and it was his bane. He got hold of a talisman of enormous power which happened to be exactly what he wanted to fulfill his heart's dearest wish. He knew also the correct way of getting it to work; but this way seemed to him far too long and difficult. So he cast about for a short cut. By using actual violence to the talisman, he saw how he could force it to carry out his design; he used a formula entirely alien to the spirit of the whole operation; it was rather like extracting information from a prisoner by torture, when patient courtesy would have been the proper method. So he crashed the gate and got what he wanted. But the nectar turned to poison even as he drained the cup, and his previous anguish developed into absolute despair. Then came the return of the current, and they brought it in "while of unsound mind." A most accurate diagnosis!

I do beg you to mark well, dear sister, that a true Magical Operation is never "against Nature." It must go smoothly and serenely according to Her laws. One can bring in alien energies and compel an endothermic reaction; but—"Pike's Peak or bust?" The answer will always be BUST!

To return for a moment to that question of Secrecy: there is no rule to prohibit you from quoting against me such of my brighter remarks as "Mystery is the enemy of Truth;" but, for one thing, I am, and always have been, the leader of the Extreme Left in the Council-Chamber of the City of the Pyramids, so that if I acquiesce at all in the system of the O.T.O. so far as the "secret of secrets" of the IX° is concerned, it is really on a point of personal honour. My pledge given to the late Frater Superior and O.H.O., Dr. Theodor Reuss. For all that, in this particular instance it is beyond question a point of common prudence, both because the abuse of the Secret is, at least on the surface, so easy and so tempting, and because, if it became a matter of general knowledge the Order itself might be in danger of calumny and persecution; for the secret is even easier to misinterpret than to profane.

Lege! Judica! Tace!1

Love is the law, love under will.

Faternally,

666

BAPHOMET XI°

What is Freemasonry?

An Excerpt on the Reconstituted O.T.O.

from his Confessions

What follows is Crowley's own account of his motivations and methods in reconstructing the O.T.O. and its rituals. It is excerpted from The Confessions of Aleister Crowley, pp. 700 -704. In this excerpt Crowley discusses his revision of the "Oasis" initiation rituals of 0°- III°. His explanatory introduction to these revised rituals, as presented to then-Frater Superior Merlin Peregrinus X° when the reforms were proposed, appears elsewhere in this issue.--H.B.

"WHAT IS FREEMASONRY?" I collated the rituals and their secrets, much as I had done the religions of the world, with their magical and mystical bases. As in that case, I decided to neglect what it too often actually was. It would be absurd to judge Protestantism by the political acts of Henry VIII. In the same was, I could not judge masonry by the fact that it had denounced the Concordat. I proposed to define freemasonry as a system of communicating truth--religious, philosophical, magical and mystical; and indicating the proper means of developing human faculty by means of a peculiar language whose alphabet is the symbolism of ritual. Universal brotherhood and the great moral principles, independent of personal, racial, climatic and other prejudices, naturally formed a background which would assure individual security and social stability for each and all.

The question then arose, "What truths should be communicated and by what means promulgated?" My first object was to eliminate from the hundreds of rituals at my disposal all exoteric elements. Many degrees contain statements (usually inaccurate) of matters well known to modern schoolboys, through they may have been important when the rituals were written. I may mention one degree in which the candidate is portentiously informed that there are other religions in the world besides Christianity and that there is some truth in all of them. Their tenets are explained in many cases with egregious error. The description of Buddha as a god is typical. I saw no point in overloading the system with superfluous information.

Another essential point was to reduce the unwieldy mass of material to a compact and coherent system. I thought that everything worth preserving could and should be presented in not more than a dozen ceremonies, and that it should be brought well within the capacity of any officer to learn by heart his part during the leisure time at his disposal, in

a month at most.

The eighteenth-century Rosicrucians, so-called in Austria, had already endeavoured to unite the various branches of Continental freemasonry and its superstructures; in the nineteenth century, principally owing to the energy and ability of a wealthy iron master named Karl Kellner, a reconstruction and consolidation of traditional truth had been attempted. A body was formed under the name O.T.O. (Ordo Templi Orientis) which purported to achieve this result. It is purported to communicate the secrets, not only of freemasonry (with its Rites of 3°, 7°, 33°, 90°, 97°, etc.,) but of the Gnostic Catholic Church, the Martinists, the Sat Bhai, the Rosicrucians, the Knights of the Holy Ghost and so on, in nine degrees, with a tenth of an honorary character to distinguish the "Supreme and Holy King" of the Order in each country where it was established. Chief of these kings is the O.H.O. (Outer Head of the Order, or Frater Superior), who is an absolute autocrat. This position was at this time occupied by Theodor Reuss, the Supreme and Holy King of Germany, who resigned the office in 1922 in my favour.

The O.H.O. put the rituals of this Order at my disposal. I found them of the utmost value as to the central secret, but otherwise very inferior. They were dramatically worthless, but the prose was unequal, they lacked philosophical unity, their information was incomplete and unsystematic. Their general idea was, however, of the right kind; and I was able to take them as a model.

The main objects of the instruction were two. It was firstly necessary to explain the universe and the relations of human life therewith. Secondly, to instruct every man how best to adapt his life to the cosmos and to develop his faculties to the utmost advantage. I accordingly constructed a series of rituals, Minerval, Man, Magician, Master-Magician, Perfect Magician and Perfect Initiate, which should illustrate the course of human life in its largest philosophical aspect. I begin by showing the object of the pure soul, "One, individual and eternal," in determining to formulate itself consciously, or, as I may say, to understand itself.

It chooses to enter into relations with the solar system. It incarnates. I explain the significance of birth and the conditions established by the process. I next show how it may best carry out its object in the eucharist of life. It partakes, so to speak, of its own godhead in every action, but especially through the typical sacrament of marriage, understood as the voluntary union of itself with each element of its environment. I then proceed to the climax of its career in death and show how this sacrament both consecrates (or, rather, sets its seal upon) the previous procedure and gives a meaning thereto, just as the auditing of an account enables the merchant to see his year's transactions in perspective.

In the next ceremony I show how the individual, released by death from the obsession of personality, resumes relations with the truth of the

universe. Reality bursts upon him in a blaze of adorable light; he is able to appreciate its splendour as he could not previously do, since his incarnation has enabled him to establish particular relations between the elements of eternity.

Finally, the cycle is closed by the reabsorption of all individuality into infinity. It ends in absolute annihilation which {...} may in reality be regarded as an exact equivalent for all other terms soever, or (by postulating the category of time) as forming the starting point for new adventure of the same kind.

It will be clear from the above that the philosophical perfection of this system of initiation leaves nothing to be desired. We may write Q.E.D. The practical problem remains. We have already decided to incarnate, and our birth certificates are with our bankers. We do not have to worry about these matters, and we cannot alter them if we would; death and what follows death, are equally certain, and equally able to take care of themselves. Our sole preoccupation is how to make use of our lives.

Now the O.T.O. is in possession of one supreme secret. The whole of its system at the time when I became an initiate of the Sanctuary of the Gnosis (IX°) was directed towards communicating to its members, by progressively plain hints, this all-important instruction. I personally believe that if this secret, which is a scientific secret, were perfectly understood, as it is not even by me after twelve years' almost constant study and experiment, there would be nothing which the human imagination can conceive that could not be realized in practice. {...}

The injunctions of the sages, from Pythagoras, Zoroaster and Lao Tzu, to the Cabalistic Jew who wrote the Ritual of the Royal Arch, and the sentimental snob who composed those of the Craft degrees, are either directed to indicating the best conditions for applying this secret, or are mere waste of words. Realizing this, it was comparatively simple for me to edit masonic ethics and esoterism. I had simply to refer everything to this single sublime standard. I therefore answered the question "How should a young man mend his way?" in a series of rituals in which the candidate is instructed in the value of discretion, loyalty, independence, truthfulness, courage, selfcontrol, indifference to circumstance, impartiality, scepticism, and other virtues, and at the same time assisted him to discover for himself the nature of this secret, the proper object of its employment and the best means for insuring success for its use. The first of these degrees is the V°, in which the secret is presented in a pageant; while he is also instructed in the essential elements of the history of the world, considered from the standpoint of his present state of evolution and his proper relation to society in general with reference to the same.

The degree of Knight Hermetic Philosopher follows, in which his intellectual and moral attitude is further defined. In the VI°, his position having been thus made precise, he is shown how to concentrate himself

to the particular Great Work which he came to earth in order to perform. In the VII°, which is tripartite, he is first taught the principle of equilibrium as extended to all possible moral ideas; secondly, to all possible intellectual ideas, and lastly, he is shown how, basing all his actions on this impregnable rock of justice, he may so direct his life as to undertake his Great Work with the fullest responsibility and in absolute freedom from all possibility of interferences.

In the VIII°, the secret is once more manifested to him, more clearly than before; and he is instructed in how to train himself to use it by certain preliminary practices involving acquaintance with some of those subtler energies which have hitherto, for the most part, eluded the observation and control of profane science.

In the IX°, which is never conferred upon anyone who has not already divined from previous indications the nature of the secret, it is explained to him fully. The conclusions of previous experiments are placed at his service. The idea is that each new initiate should continue the work of his predecessor, so that eventually the inexhaustible resources of the secret may be within the reach of the youngest initiate; for at present, we are compelled to admit that the superstitious reverence which has encompassed it in past ages, and the complexity of the conditions which modify its use, place us in much the same position as the electricians of a generation ago in respect of their science. We are assured of the immensity of the force at our disposal; we perceive the extent of the empire which it offers us, but we do not thoroughly understand even our successes and are uncertain how to proceed in order to generate the energy most efficiently or to apply it most accurately to our purposes.

The X°, as in the old system, is merely honorary, but recent researches into the mysteries of the IX° have compelled me to add an XI°, to illustrate a scientific idea which have been evolved by the results of recent experiments.

In the reconstituted O.T.O. there are therefore six degrees in which is conveyed a comprehensive conception of the cosmos and our relation therewith, and a similar number to deal with our duty to ourselves and our fellows, the development of our own faculties of every order, and the general advancement and advantage of mankind.

Wherever freemasonry and allied systems contribute to these themes, their information has been incorporated in such a way as not to infringe the privileges, puerile as they often seem, which have been associated hitherto with initiation. Where they merely perpetuate trivialities, superstitions and prejudices, they have been neglected.

I claim for my system that it satisfies all possible requirements of true freemasonry. It offers a rational basis for universal brotherhood and for universal religion. It puts forward a scientific statement which is a summary of all that is at present known about the universe by means of

a simple, yet sublime symbolism, artistically arranged. It also enables each man to discover for himself his personal destiny, indicates the moral and intellectual qualities which he requires in order to fulfil it freely, and finally puts in his hands an unimaginably powerful weapon which he may use to develop in himself every faculty which he may need in his work.

{...} I believe that my proposals for reconstituting freemasonry on the lines above laid down should prove critically important. Civilization is crumbling under our eyes and I believe that the best chance of saving what little is worth saving, and rebuilding the Temple of the Holy Ghost on plans, and with material and workmanship, which shall be free from the errors of the former, lies with the O.T.O.

BAPHOMET XI°°

This is the Word of Baphomet

to All Members of the O.T.O.

THELEMA

This memorandum or epistle is evidently Baphomet XI°'s first step towards "thelemicizing" the rituals of the O.T.O.--internal evidence shows that the rituals he refers to are the original unrevised Rite. It is also his first attempt to institute the custom of exchanging the Law on social occasions, which has since become abbreviated to the familiar "93!". Baphomet himself held tenaciously to the literal form. Although this is an early document and superseded in some minor technical points by his later work, it nevertheless stands as an instructive paper. 93!--H.B.

IN OPENING LODGE in any grade, the R.W.M. as he opens the book will say: "Do what thou wilt shall be the whole of the Law." In closing the second officer will say this before saying: "I declare the Lodge closed accordingly."

In greeting any other person, even a stranger, this may and should be said, e.g. "Pleased to make your acquaintance. Do what etc." If the person is one of us, let him reply: "Love is the law, love under will." This should be the regular morning greeting in a household: also at Good-night. It is not obligatory, though it is desirable to make it a habit. It may be omitted to a superior, if you are afraid (but why should a King have a superior or be afraid?) that he will think you mad. All letters, especially official O.T.O. or A.·.A.·. letters should open with that sentence.

In conferring a grade, at the obligation, say: "Do what thou wilt etc. I will and do declare you a man and a `Brother'" or whatever it is. Also, closing, after F. F. F. all add "The word of the Law is Thelema." The phrase should also be employed on all solemn occasions of consent. This I have used in accepting a pupil: "Do what etc., I, so and so, will and do take thee, so and so, for my son (or daughter)." He or she replies in the same terms using "Father" instead of "son."

Repeat this for "brother" and "sister." Repeat again for "friend" and "friend." (You can raise the pupil, who is kneeling, at this, by the hand. Embrace for "brother" and kiss for "friend.") All this preaching is of supreme A.·.A.·. importance. Observe that to revolutionize the world, as I am now about to do, one must not worry over individuals or details.

One must take some very simple, very deep word, which cuts at the heart of things. The Buddha did not attack caste and so on; he just said "Anatta" and Hinduism crumbled at the touch. So Mohammed said "Allahu achad" and upset the whole show. I say THELEMA. Go on, therefore, preaching this and nothing else, in season and out of season. You won't have to wait long for results. You must however be ready to explain that it does not mean surrendering to every whim, but the reverse. It involves finding out Who you are, and why you came into this world, and never swerving a hair's breadth from that Will. It's Ekagata plus Gnana, more or less. But simpler.

BAPHOMET X°

Preface

to the Revised

Rituals of the O.T.O.

As Presented to

Frater Superior Merlin X°

What follows is Baphomet XI°'s Preface to his revised rituals of 0° - III° O.T.O., which were subsequently adopted by Frater Superior Merlin X° and the Supreme Council of the O.T.O. This document probably dates from circa 1914 E.V.--H.B.

WHEREAS THE INSTITUTION of Free Masonry has fallen to complete and deserved contempt among all men, but especially among true Masons, and whereas the traditional knowledge which it was designed to guard has been lost, degenerated, prostituted, or exploited, and whereas, especially in America, the institution serves as little else but a cloak for the operations of various gangs of swindlers, be it resolved by Us, the authorized representatives of its highest degrees and the faithful depositories of its ancient secrets, that the present machinery for communicating those secrets, be declared obsolete and the work of all who may unlawfully attempt to usurp Our authority be declared void and of no effect. Be it further resolved that Our own powers be, during the period of reconstruction, concentrated in a single dictator. Be it further resolved that the whole symbolism of Free Masonry, and its name, be disused, that the true traditional knowledge be communicated in hieroglyphs unmistakably significant, although with the proper guards, in Rituals of first rate literary and dramatic merit, and so constructed that they shall require neither a gathering of many men nor expensive elaborations for their operation. The Rituals, herewith submitted, are offered, subject to modifications made by the author in such sense as the Council may deem necessary, as illustrations of the proposed work up to the Third Degree. It may be added in explanation, that the Minerval Degree represents the attraction of a wandering God, or 'Ego', within the Solar System--that the Fourth Degree, of which the Ritual is not yet complete, represents the glorified state of the initiated Man--and the Degree of Perfect Initiate, which closes the series, His ultimate Perfection. The Degrees from the Fifth to the Ninth are comments upon the Second, a progressive instruction in how to live.

BAPHOMET XI°

A Memorandum

on O.T.O. Policy

This is another previously-unpublished "policy statement" by Baphomet X° (elsewhere in this issue he humorously terms them "pronunciamenti") that touches on a wide range of subjects, including advancement to the VII°, finance, international growth and the creation of Grand Lodges. This paper was but recently uncovered, so naturally, in the absence of such written guidance, modern policy on these subjects evolved somewhat differently. However, knowing our predecessors' stated policy provides clear guidelines for the future, and this document (and others like it) will be given due consideration.--H.B.

IN VIEW OF THE FACT that the Master of the Oasis is expected to entertain Brethren from distant cities and the like, it is highly desirable that he should be in a position to do so with all proper dignity. It will in all cases be much best if lodges are actually held in a Profess-House of the Order. And it will therefore be best whenever it is possible for those who wish, to occupy the post of Master, to qualify directly for the seventh degree by making their own house a Profess-House of the Order.

In future the finances of the Order will be simplified in the following manner: half of all the receipts of any Lodge or Chapter must be sent to the Grand Treasurer General. From the fund thus built up, the general obligations of the Order will be met. Where Lodges are in special need of financial assistance grants may be made.

In future Charters will be given whether to colonies, dependencies, or provinces in the following manner: In order to start a Grand Lodge, there must first be three people holding the seventh degree under the sanctuary of the Gnosis. These persons then send a petition asking for leave to work. This is granted by a charter authorizing them to work up to C.P.I. They are at liberty to form as many lodges as they can, to work up to the third degree, but they are advised not to delegate their power beyond that point. As soon as one hundred and eleven members in any district have reached the grade of Perfect Initiate they may apply for further leave to work up to the seventh degree. On the receipt of such a petition special regulation will be issued to meet the case.

It is of the utmost importance that all Brethren wishing to obtain or to be confirmed in the seventh degree should qualify immediately for that grade, as the bona fides of the Order are involved in their doing so. The

principles of the Order now having been widely advertised so that it is impossible any longer to explain to each applicant how far they are being carried into effect, all regulations will therefore be enforced stringently from this time.

BAPHOMET XI°

O. T. O.

M. M. M.

Bye-laws with Reference to the Profess-Houses of the Order and its Colleges of the Holy Ghost

**Promulgated Jan. 1, 1914 E.V.
An X P in 6° 9 by the
National Grand Master General
Baphomet X°
and read before Lodge No. |
on Friday May 8, 1914 E.V.
An X P in 1**

This previously unpublished policy directive by Baphomet X° touches on regulations governing Profess-Houses of the Order and its Collegia ad Spiritum Sanctum.--H.B.

1. These are the privileges of the O.T.O. or M.M.M.

The Summa Rejes of the Tenth Degree shall at any time be entertained at any House of the Order throughout the whole world as befitting their royal rank.

The Members of the Sanctuary of the Gnosis IX° shall also be entertained as is fitting at any time, but a small charge may be made for maintenance according to the rules made for itself by each House.

The Illuminati of the Secret Aeropagus of the Eighth Degree shall have similar rights, but for six months of the year only.

The Very Illustrious Sovereign Grand Inspectors General of the Seventh Degree for three months only.

The Illustrious Knights Kadosch and Dame Companions of the Sixth Degree for one month only.

Members of lower degrees by invitation of the Summus Rex of their country.

2. The internal arrangements and rules of each House shall be determined by the Summus Rex but the details not covered by his order shall be left to the discretion of the Overseer or Overseers of each House, who shall be Members of the Fifth Degree at least, appointed from among the poorer Brethren of the Order by the Summus Rex to maintain the House and Estate in order and comfort for the entertainment of the Brethren.

3. These Bye-laws may at any time be amended at the pleasure of the Summus Rex, or by the Executive Council with his approval.

4. The Grand Treasurer shall furnish the Overseer or Overseers with funds as may be needed, and they shall be accountable to him for the proper disposition of the same.

FRATER PARZIVAL X°

Horus, Isis and Osiris in the Q.B.L.

Charles Stansfeld Jones (well-known as Frater Achad) remains one of the most influential modern Qabalists--his Liber XXXI held the key to The Book of the Law. As Parzival X° he founded the first regular O.T.O. lodge in North America--Agapé Lodge in Vancouver, British Columbia, from which the modern Agapé Grand Lodge derives. While his Qabalistic teachings are sometimes "unorthodox" (the attributions of the Paths to the Tree of Life referred to in the following article are his own), they are unfailingly self-consistent--for example, the process described in this article may be followed using traditional attributions with interesting results. For an explanation of his system see his Q.B.L. (Chicago: 1923; reprinted New York: Weiser, 1969). The Equinox will carry selections from his unpublished writings in future issues.--H.B.

LET US EXAMINE THE TREE OF LIFE again in order that we may further grasp its mystery, and how it comes about that the New Aeon is possible in Human Consciousness. We must use the language of time and space, but we shall be informed of the Spirit if our minds are open to the Truth.

Horus, the Ever-Coming Son, is said to have appeared under many forms, as the Great Cycle of the Precession of the Equinoxes progressed. The Complete Cycle is said to be 25,868 years; though in more ancient reckoning it was 26,000 years, when the year was taken to represent 360 days. 2,155 years represents one Sign of the Grand Zodiac, and every 2,155 years Horus appears in a new guise. About 11,030 B.C. he would have appeared in the Sign of Leo, as the Lion God. If we examine the position of this Path on the Tree, we find it unites Tiphereth and Netzach. It is my opinion that the consciousness of Humanity during that period would be particularly influenced by that Path, and that the flower of the race could not have held conceptions above Tiphereth. They may have obtained a glimpse of the Sun as Ruler of the Elements. About 8,875 B.C., Horus would manifest through Cancer, as the Beetle, and the summit of Human

consciousness would be lowered. Thus, the age would seem one of retrogression, until Horus, dipping down to Yesod, re-ascended under the Moon's Influence thus entering Gemini. This seems indicated in the Tarot Trump "The Moon" where we notice the Beetle coming up from the Pool beneath the Moon. About 6,720 B.C. he entered Gemini and appeared as one of the Twins. Consciousness would balance that of the Leo period, and tend to ascend to Tiphereth.

In 4,565 B.C. Horus entered Taurus, appearing as a Calf. Moses seemed to consider the worship of the Calf a retrogression, and we see

that the Path of Taurus is again below Tiphereth. In 2,410 B.C. we find Him appearing in Aries, as the Lamb. This represented a distinct rise in the Race Consciousness, which however took on the Strong but Severe aspect of Geburah. This period was a Natural One, for the Constellation Aries, would coincide with the Sign of Aries in the Earth's Aura or Elliptic. The conflicting Time Cycles would be reconciled. Then in 255 B.C. we find him as the Fish, the Path balancing that of Aries, and having the Influence of Mercy predominating. Thus it was till 1900 A.D. when He appeared to enter Aquarius. But what a startling change. Suddenly we find Him on a Path uniting the Supernals of Wisdom and Understanding, and Their direct Influence made possible in the Minds of the Race. Not since the previous Golden Age 25,000 years ago had the Influence of this Path been felt. No wonder men looked to the Sun as the Father, and even in the Pisces period only understood the lower Aspect of Jupiter. Once again in this Aeon we are able to recognize the Great Mother of the Stars, and to discover the Secret of the Lost Father.

There is also a Trinitarian Cycle of Father, Mother, Child, running parallel, so to speak, with this Tradition of the Evercoming Horus. It is the Natural Formula of Isis, Osiris, Horus, and is of Solar Origin. From 2,419 B.C. to 255 B.C. Isis the Mother was said to be the Predominant Aspect of the Trinity. Hers was the Office of Nature. She presided over the Natural opening of the Great and Little Years which both coincided. Then Osiris, Dead and Re-arisen, was the predominant object of Worship till 1900 A.D., and self-sacrifice and Renunciation were the principal esoteric formulae. In this present Cycle Horus is doubly predominant, so we see Him in his Dual Nature as Horus-Harpocrates.

It is also interesting to note the character of Horus as Apophis the Avenger. The Isis, Osiris, Horus arrangement is quite the natural one for the course of events. Isis (The Moon) having taken the place of the Great Mother Nuit. But what of the Formula Iao, as Isis, Apophis, Osiris?

If we make a list of several repetitions of the series thus:

Isis

Osiris

Horus

Isis

Osiris

Horus

Isis. etc.

and trace them back, we find the order Isis, Horus, Osiris, etc.; or Isis, Apophis, Osiris. Horus appears as the avenger Apophis to those who try to Go Back, or retrogress. He has to destroy them in order that they may be renewed. But as long as we go forward, we travel with the Ever Coming Son, who is after all our Destiny, since He is within each of us as the True Urge of our Being. This, then, is the secret of the Way of the Tao; step boldly out on the Path of Destiny, having aligned the personal with the Divine Will, and thus prepared ourselves for the acceptance of that Destiny. Keep ahead of the urge from behind, and it will not fret us.

Then we become Free, Goers, Doing the Will of God upon Earth, Ever-Coming Sons of God.

But if we attempt to lag behind to carry out some personal whims and wishes, Destiny catches up with us and forces us on. To those who willfully turn back and seek to avoid cooperating with the Divine Plan, Horus is the Great Avenger. Has he not said "I am a God of War and of Vengeance. I will deal hardly with them." Thus at his Coming in 1904 he found the Race in a state of definite retrogression. "Civilization" met him as he advanced in triumph, and millions fell, without understanding what was happening. He still drives ahead in His Chariot, and millions more will feel his Force and Fire, until the Race recognizes that it must right about face, and cheer the Conquering Hero on. Then we shall have Peace and Rejoicing, and the Stern Warrior will seem as the Gentlest Child.

ALEISTER CROWLEY

Concerning "Blasphemy" in General

This essay by Crowley first appeared in *The Bystander* during his staging of the *Rites of Eleusis* at Caxton Hall, London in 1910 E.V. This republication is dedicated to Senator Jesse Helms of North Carolina.-H.B.

ÓOrdo Templi Orientis

PIONEERS, O PIONEERS!

WHENEVER it occurs to anyone to cut a new canal of any kind, he will be well advised to look out for trouble. If it be the isthmus of Suez, the simple-minded engineer is apt to imagine that it is only a question of shifting so much sand; but before he can as much as strike the first pickaxe into the earth he finds that he is up against all kinds of interests, social, political, financial, and what-not. The same applies to the digging of canals in the human brain. When Simpson introduced chloroform, he thought it a matter for the physician; and found himself attacked from the pulpit. All his arguments proved useless; and we should probably be without chloroform to-day if some genius had not befriended him by discovering that God caused Adam to fall into a deep sleep before He removed the rib of which Eve was made.

THE ABUSE OF THE GUTTER

NOWADAYS a movement has to be very well on the way to success before it is attacked by any responsible people. The first trouble comes from the gutter. Now the language of the gutter consists chiefly of meaningless abuse, and the principal catch-words, coming as they do from the mouths of men who never open them without a profane oath or a foul allusion, are those of blasphemy and immorality. The charge of insanity is frequently added when the new idea is just sufficiently easy to understand a little. There is another reason, too, for these three particular cries; these are the charges which, if proved, can get the person into trouble, and at the same time which are in a sense true of everybody; for they all refer to a more or less arbitrary standard of normality. The old cry of "heresy" has naturally lost much of its force in a country nine-tenths of whose population are admittedly heretics; but immorality and insanity are to-day almost equally meaningless terms. The Censor permits musical comedy and forbids Oedipus Rex; and Mr. Bernard Shaw brands the Censor as immoral for doing so. Most people of the educated classes will probably agree with him.

INSANITY AND BLASPHEMY

AS FOR INSANITY, it is simply a question of finding a Greek or Latin name for any given act. If I open the window, it is on account of claustrophobia; when I shut it again, it is an attack of agoraphobia. All the professors tell me that every form of emotion has its root in sex, and describe my fondness for pictures as if it were a peculiarly unnatural type of vice. It is even impossible for an architect to build a church spire without being told that he is reviving the worship of Priapus. Now, the only result of all this is that all this is that all these terms of abuse have become entirely meaningless, save as defined by law. There is still some meaning in the term "Forger," as used in general speech; but only because it has not yet occurred to any wiseacre to prove that all his political and religious opponents are forgers. This seems to me a pity. There is, undoubtedly, a forged passage in Tacitus and another in Petronius. Everyone

who studies the classics is, therefore, a kind of accomplice in forgery. The charge of blasphemy is in all cases a particularly senseless one. It has been hurled in turn at Socrates, Euripides, Christ, El-Mansur, the Baab, and the Rev. R. J. Campbell.

THE MORALITY RED HERRING

LEGAL BLASPHEMY is, of course, an entirely different thing. In the recent notorious case where an agent of the Rationalist Press Association, Harry Boulter by name, was prosecuted, the question proved to be not theological one at all. It was really this, "were the neighbours being annoyed?" "was the man's language coarse?" and the Judge and Joseph McCabe agreed that it was. But in modern times no one has ever been prosecuted in any civilised country for stating philosophic propositions, whatever may be their theological implications. We have no longer the Casuists of the Inquisition, who would take the trouble to argue from Bruno's propositions of the immanence of God that, if that were so, the doctrine of the Incarnation was untenable (and therefore he shall be burned). It is only the very narrowest religious sects that trouble to call Herbert Spencer and Atheist. What the man in the street means by Atheist is the militant Atheist, Bradlaugh or Foote; and it is a singular characteristic of the Odium Theologicum that, instead of arguing soberly concerning the proposition, which those worthies put forward, they always try to drag the red herring of morality across the track. Of all the stupid lies that men have ever invented, nothing is much sillier than the lie that one who does not believe in God must be equally a disbeliever in morality. As a matter of fact, in a country which pretends so hard to appear theistic as England, it requires the most astounding moral courage, a positive galaxy of virtues, for a man to stand up and say that he does not believe in God; as Dr. Wace historically remarked, "it ought to be unpleasant for a man to say that he does not believe in Jesus"; and my dislike to Atheism is principally founded on the fact that so many of its exponent are always boring me about ethics. Some priceless idiot, who I hope, will finish in the British Museum, remarked in a free-thinking paper the other day, that they need not trouble to pull down the churches, "because they will always be so useful for sane and serious discussion of important ethical problems." Personally, I would rather go back to the times when the preacher preached by the hour-glass.

THE POT AND THE KETTLE

I HAVE ALWAYS been very amused, too, in this connection of blasphemy by the perusal of Christian Missionary journals, on which I was largely brought up. They are full from cover to cover of the most scandalous falsehoods about heathen gods, and the most senseless insults to them, insults penned by the grossly ignorant of our religious population. It is only in quite recent years that the English public have discovered that Buddha was not a God, and it was not the missionaries that found this out, but scholars of secular attainment. In America, particularly, the most incredible falsehoods are constantly circulated by the Missionary Societies even about the customs of the Hindoos. To read them, one would suppose that every crocodile in India was fed with babies as the first religious duty of every Indian mother; but, of course, it is most terribly wicked for the Hindoo to make fun of the deities of the American. For my part, who have lived half my life in "Christian" countries and half my life in "heathen" countries, I cannot see much to choose between the different religions. Their arguments consist, in the end, of passionate assertion, which is no argument at all.

ORGIES!

STILL, I SUPPOSE it is useless to contest the popular view that anyone whom any fool chooses to call an Atheist is liable to conduct "orgies." Now, can anyone tell me what orgies are? No? Then I must reach down the Lexicon. *Orgia*, only used in the plural and connected with *Ergon* (work), means sacred rites, sacred worship practised by the initiated at the sacred worship of Demeter at Eleusis, and also the rites of Bacchus. It also means any rites, or worship, or sacrifice, of any mysteries without any reference to religion; and *Orgazio* means, therefore, to celebrate Orgies, or ceremonies, or to celebrate any sacred rites. It is really a poor comment upon the celebration of sacred rites that the word should have come to mean something entirely different, as it does to-day. For the man in the street Orgie means a wild revel usually accompanied by drunkenness. I think it is almost time that someone took the word Orgie as a Battle Cry, and, having shown that the Eucharist is only one kind of orgie to restore the true enthusiasm (which is not of an alcoholic or sexual nature) among the laity; for it is no secret that the falling away of all nations from religion, which only a few blind-worms are fatuous enough to deny, is due to the fact that the fire no longer burns in the sacred lamp. Outside a few monasteries there is hardly any church of any sect whose members really expect anything to happen to them from attending public worship. If a new Saint Paul were to journey to Damascus, the doctor would be called in and his heavenly vision diagnosed as epilepsy. If a new Mahomed came from his cave and announced himself a messenger of God, he would be thought a harmless lunatic. And that is the first stage of a religious propaganda.

THE STATIONS OF THE CROSS

NOW THE REAL MESSENGER of God can always be distinguished in a very simple way. He possesses a mysterious force which enables him to persist, heedless of the sneers and laughter of the populace. It then strikes the wiser people that he is dangerous; and they begin on the blasphemy and immorality tack. In the life of our Lord, this will be noticed. In the first place, there was just the contemptuous "he hath a devil," which was the equivalent of our "he's just a crank," but when it was found that this crank had adherents, men of force and eloquence like Peter, to say nothing of financial genius like Judas Iscariot, the cry was quickly changed into wild accusations of blasphemy and allegations of immorality. "He is a friend of publicans and sinners." A sane Government only laughs at these ebullitions; and it is then the task of the Pharisees to prove to the Government that it is to its interest to suppress this dangerous upstart. They may succeed; and though the Government is never for a moment blind to the fact that it is doing an injustice, the new Saviour is crucified. It is this final publicity of crucifixion (for advertisement is just as necessary in one age as another) that secures the full triumph to him whom his enemies fondly suppose to be their victim. Such is human blindness, that the messenger himself, his enemies, and the civil power, all of them do exactly the one thing which will defeat their ends. The messenger would never succeed at all if it were not that he is The Messenger, and it really matters very little what steps he may take to get the message delivered. For all concerned are but pawns in the great game played by infinite wisdom and infinite power.

ORDERLY, DECOROUS CEREMONIES

IT IS, therefore, a negligible matter, this abuse, from whatever source it comes. It should waste my time if I were to prove that the rites of Eleusis, as now being performed at Caxton Hall, are orderly, decorous ceremonies. It is true that at times darkness prevails; so it does in some of Wagner's operas and in certain ceremonies of a mystical character which will occur to the minds of a large section of my male readers. There are, moreover, periods of profound silence, and I

can quite understand that in such an age of talk as this, that seems a very suspicious circumstance!

The Stone of Cybele

from Golden Twigs

by

Aleister crowley

Golden Twigs are Aleister Crowley's largely unpublished short stories based upon Frazer's Golden Bough. This wonderful tale is the first of the series which will appear in future issues. Any resemblance to actual persons living or dead is purely coincidental.--H.B.

I

CROWNED WITH IVY upon a turreted fillet of gold that bound her wine-dark hair, the girl Cotys fixed her violet eyes upon the restless sea, that heaved with slow and oily prescience of storm. On the horizon all was deep orange; above, the clouds were uniform in blue-black darkness, pregnant with water and with thunder.

Cotys was tall and straight and slender, a young arrow from a rainbow; for there was in her something utterly remote from the life of the world. Her robe was of fine silk, sap-green with purple reflections; and on it, in dull gold, were brodered lions. The colour melted imperceptibly into her skin; for that too was like the ivy itself, flushing into amethyst, and paling into amber. In her eyes the light of the whole night of heaven burned in majesty; there were pride, and subtle joy, and the anguish of an infinite longing, wrought to a single gem of inscrutable Will. But in that Will one read no hope, not even desire.

The autumnal day suited her nature; she loved to dream deciduous things.

She stood upon the edge of the tall cliff, her slim fingers loving the wind that poured between them. But her thoughts were far beyond the horizon; they saw a field hospital on the veldt, and a man dying. She had come out from the great lonely house of Polpenning, that crowned the black headland, to realize her loss. The words of her father's last letter were sobbing in her brain. On the oak table of the refectory she had left the large official envelope, with the formal notification of Colonel Flack's death, the letters of sympathy from the General and other of his fellow officers, her father's letter, and a key.

"The surgeon tells me I have few hours to live," he had written. "Dennes has everything in order; you will have about œ3000 a year; œ10000 cash to Claude, for Marcia's sake; the rest in trust for Regulus. You are

24; I have made you sole executrix. I know you worthy of all trust. You have been everything to me since your mother died.

"I also give you charge of more than money. The key enclosed unlocks a safe hidden beneath the big table in my library in the Paris house.

There is the heirloom of the world. You know we are of the Flacci; Horace himself was of our kin. One of us, C. Valerius, at the sack of Rome by Genseric, took the sacred stone of Cybele from the temple of Victory on the Mons Palatinus. Never till now has our race failed of an adult male heir. The stone goes to Regulus when he is 21. And now farewell; I am glad I died fighting."

The General's letter added to her pride; at the critical moment of the day, Colonel Flack had led his hussars in a mad charge against intrenched positions. It had succeeded, broken the enemy's centre and their commander's nerve at the same moment; it had won the field. The Victoria Cross had been pinned to that gallant breast before it breathed its last.

The storm broke heavily; Cotys was recalled to herself by heavy drops on her bare head; she turned and walked to the house. Here she changed her dress for black; as she came down into the hall she found her betrothed, the Hon. and Rev. Joseph Randolph Fortescue, a stalwart clergyman of thirty years of age. He took her in his arms in silence; her dress told him that she knew already what he had come to break to her. He honoured her for her steel strength, the Roman spirit yet alive and vigorous. She did not even show him the General's letter; she handed him her father's only. When he gave it back, she simply said, "I must go to Eton and see Regulus, to London and transact what is necessary with Dennes, then to Paris to take charge there. I shall be back in a month or six weeks." The clergyman began to talk of their wedding; the idea had been to wait for Colonel Flack's return, which had been expected, with the happy turn of the campaign, in another six months' time. Fortescue reminded the girl that she was young and an orphan; a husband seemed obviously expedient. She asked him to defer the discussion until her return from Paris. Presently the vicar took his leave; he kissed her several times farewell, for she was going to start very early in the morning, and Fortescue, who lived ten miles away, had an early celebration. As he went, he wondered in himself a little. She is marvellous, he thought, the beauty of Spring itself, the dignity and distinction and reserve of the ideal *chatelaine* of a great house; but--is she capable of passion? She had accepted him at once, yielded spontaneously to his first masterful caress; and yet--and yet--it seemed but a duty perfectly fulfilled. He thought of Tennyson's line--"Icily perfect, faultily faultless, splendidly null"--and then he smiled; she was one of those women--the best kind, that awaken only on marriage. They flower late, then once for all, a crimson bloom of glory, herald of the fairest fruit of what he called "God's orchard."

II

CLAUDE DE CRILLON was making tea for Cotys in his studio, which stood on the very brink of Montmartre. From the window one saw clear over Paris, from Notre Dame to the Trocad ro. Marcia, Colonel Flack's sister, had married for love into a noble French family of only moderate means. The result had been unfortunate; love soon cooled, even before the birth of Claude, and a quarrel had only been averted by the death of the husband. It was said that at a somewhat wild party he had backed himself to swim the Seine on the first horse he could pick up in a fiacre. Anyhow, he had been drowned. Marcia died when Claude, now 28, was ten years old. The boy had been brought up by Colonel Flack, sent to Winchester and Oxford, but they had never got on well together. Claude was not really deformed, but he gave that impression; his head was large, his face abominably ugly in a savage surly fashion, his body squat, and his limbs too long and strong to harmonize with them. At school and college he had done only the minimum work necessary to pass examinations; he toiled incessantly at sculpture, and when his muscles wearied he read the classics. He could read and speak Latin and Greek more easily than English, and refused to take classics for his examination on the ground that the University was totally ignorant of the subject. He played no games; he would not row; and he avoided the other men. His only friend at Magdalen was a blind boy, named Hughes, son of a Cabinet minister, whose first pleasure was the flute. De Crillon called him Marsyas, and bade him play while he sculpted. On the lad's side his joy was great to run his fingers over Claude's modellings; he made a master critic.

Cotys had not been encouraged to see much of Claude; she remembered him only from one Commemoration Week, when she had certainly succumbed to his extraordinary power and fascination. He knew exactly what all the other people did not know; and his ignorance of what they did know was almost equally enchanting.

So it was with very pleasant anticipations that she went to see him on an errand that could not fail to please--the announcement of a very unexpected legacy of 10000 to eke out the two or three hundreds a year that his parents had left him.

Claude was sitting on a divan covered with grey fur, his legs crossed under him; Cotys sat opposite in an enormous arm chair of grey velvet. Everything in the studio was grey; the floor, the walls, the hangings, the very plaster casts had been toned down to harmony.

Only at the end of the room was a great gate of bronze, Claude's own work, a dark trellis covered with green vines that bore bunches of grapes in purple patina. Cotys, knowing his taste for classics, recounted her investigations in her father's library.

The stone of Cybele, she said, was jet black, rather like a sugar-loaf in

shape, set in a plain stand of gold with the words AVE MATER DEORUM deeply chased. "Cotys," said Claude, "I want you to give me your most serious attention. You are now the representative of the eldest branch of the Flacci--I should have the stone if Regulus dies or fails of heirs, which he won't, so never mind that--but on you at this moment hangs the responsibility of the family honour. I know that that is more to you than anything on earth." Cotys nodded gravely. "Now," continued Claude, more seriously still, "I believe the chance is come for you to do something which has not been thought of for fifteen centuries--to achieve the end for which our race has been preserved in honour for so long," The girl was surprised, but deeply impressed; Claude's eyes sank into hers, and conquered them.

"I will tell you something about that stone," said he "which you know, but which you do not know you know. Come over here!"

He led her to a bust of grey marble, put her hand upon the head. She stared, uncomprehending. "Nothing happens?" "Nothing." "Well, this is what happened yesterday. You told me that you took the stone in your hands, and carried it to the light to read the inscription." "Yes." "Well, you never told me that you put down the stone because it became hot." She flushed violently. "I'd absolutely forgotten; but it's true. How--oh how did you know?" "I know more than that. For an instant you went giddy; perhaps you even heard or saw something." "I had a stupid fancy." "It's a long shot; but perhaps you saw a valley dark with trees, and women with torches, and heard the noises of cymbals and of drums." He began to recite Swinburne's verses:

"We too have tracked by star-proof trees

The tempest of the Thyiades

Scare the loud night on hills that hid

The blood-feasts of the Bassarid,

Heard their song's iron cadences

Fright the wolf hungering from the kid,

Outroar the lion-throated seas,

Outchide the north-wind if it chid,

And hush the torrent-tongued ravines

With thunders of their tambourines.

But the fierce flute whose notes acclaim

Dim goddesses of fiery fame,

Cymbal and clamorous kettledrum,

Timbrels and tabrets, all are dumb

That turned the high chill air to flame;

The singing tongues of fire are numb

That called on Cotys by her name

Edonian, till they felt her come

And maddened, and her mystic face

Lightened along the streams of Thrace."

"You're a thought-reader, Claude!" she laughed. "I do remember something like that, now you tell me, like a dream that comes back suddenly sometimes in the afternoon. But it's all absolutely vague; you know, your saying it may have made me think I remember it. That happens sometimes." "I'm glad you're sceptical; now I can demand to offer proof." "It's strange; you don't know how keen I am; you've thoroughly aroused my curiosity." "Then come here tomorrow afternoon at 5, as soon as my model's gone. I'll have Hughes here; you met him at Oxford that year; the blind boy, you know; he plays the flute better than ever. And bring the stone. I needn't tell you to be careful; come in a car all the way." "So I will. And now: vale--do I pronounce it right?" and she laughed her way into the street.

III

ON HER RETURN to the house Cotys found a letter from Fortescue. It was long, and curiously devotional; it made her rather ashamed; she had been neglecting the offices of religion in her preoccupation with the details of business--the care of great estates thus suddenly thrust on her. She tried to make up for lost time, but her thoughts kept wandering to the stone of Cybele. Presently she had an overmastering impulse to take out the stone and handle it, to find out whether it were truth or imagination or coincidence, the heat, the giddiness, the half-seen vision. Her feet carried her to the library door, but her hand refused to open it. The inhibition was absolute. She stayed there several minutes, incapable of action; then, impatient and disgusted at her own vacillation, went determinedly to her bedroom, took her hat and, summoning her maid, went out into the Champs-Élysées. Half-an-hour's brisk walk

quieted her nerves; she went home, and slept like a child.

The next day she was at the studio with the stone. She had not removed it from the casket in which it reposed. Claude and Hughes were waiting for her. They were clad in the costumes of pagan priests of Rome; she had half expected something of the sort. "Cotys, you know Marsyas," was all her cousin said. "I am going to be brusque; this is family business. Please sit on this stool." He indicated one with three legs. In front of it was a square tray, full of earth. "I want you to do one rather strange thing," he said; "please take off your shoes and stockings, and put your bare feet on this soil. It comes from Rome, from the very spot where the Temple of Victory once stood." She made a little moue, decided that there was no harm in it with her cousin and a blind man, complied. "Put your right hand on this tree!" he went on. It was a very young pine, the trunk swathed in wool, and decked with wreaths of violets; on the stem, about half-way up, the figure of a youth, one of Claude's own sculptures in wood, was bound by silken cords. "What is your Christian name?" asked the sculptor. "Cotys," answered the girl; then hesitatingly added, "well, I'm afraid that isn't a Christian name; it's pagan!" "Then you have no Christian name?" "I suppose not." "Very good; here is the stone. Take your hand from the tree; hold the stone in both hands, and kiss it." "I don't know why I'm doing this; it's silly and unnatural, and yet it's all familiar." "Familiar is the mot juste," said Hughes, who had till then been silent; "it is in the family, in the blood of the Flacci!" Cotys raised the stone to her lips. "Splendid," cried Claude after a moment, "she has kissed it eleven times. Already she remembers!" "The stone is hot," said Cotys, "but it will not burn me. I am fire of fire." Claude instantly placed a wreath of ivy on her head. She did not seem to notice it. "My lions are slow," she muttered; "they have slept too long." Suddenly she changed her tone, became abrupt, imperious, angry. "You are no priests of mine!" she cried; "have I no priest on earth? Oÿen my sanctuary!" Claude shook his head. "I am the high priest of Dionysus," was his answer. "I am the high priest of Apollo," said Hughes. Cotys rose, with a fierce and determined look upon her face. "I am the priestess of Cybele," she said; "and I will open her shrine and reinstate the sacred stone!" She went down upon her knees, and placed the stone upon the earth. Then with sudden and utterly virginal ardour, she stripped off her dress, keeping only the long scarf of silk, purple and sap-green with its embroidery of dull gold, that she had worn over her shoulders. This she wrapped about her body, dipped, took up the stone--"Phallophore!" she cried with a spasm that shook her whole body. Something seemed to have been let loose in her at the word. Claude took up the pine-shaft, began to move toward the bronze gates. Marsyas began to play upon his flute, a low melody, with strange hesitations and dashes, quickening as it moved. To this danced Cotys, always decorous, always self-contained. Claude did not move in a straight line. He traced a complex pattern on the floor. It was a quarter of an hour before he reached the gates. Cotys was quivering in every limb. "Open the gates!" she gasped. Then Claude lifted his voice; in resounding Greek he cried aloud, "Lift up your heads, o ye gates, and

be ye lift up, ye everlasting doors, and the Queen of Glory shall come in."

Hughes now pulled back the gates; Cotys entered, and flung herself before the altar which she found there, placing the sacred stone of Cybele in its centre. She began to intone strange words in a strange tongue. Her speech was thick and hissing, charged with lightnings, like the flashes of the head of a poisonous snake. She rose; she began to dance, no more in stately reverence, but wildly and indecently. The flute of Marsyas gave the measure; her cousin struck bronze cymbals, and beat upon a kettledrum. Suddenly she fell upon her back, her arms stretched out, even as one lies dead. The breath choked in her throat, then seemed to stop. The music ceased. Claude and his friend went to the altar; all was silence, all rapt intensity.

Cotys came to herself. She had forgotten everything. When she saw where she was lying, she thought it was a dream.

The room was small; the altar was a cube supported by four lions rampant. It was enshrined within a canopy of bronze. Behind it, ruddily gilded, was a great square with a circle inscribed in it; within the circle, the 'man of Vitruvius', that figure which is called the measure of heaven and earth. Bending over this, and holding it, were two gigantic goddess-figures wrought into attitudes the simplicity of whose obscenity was so chaste that Cotys failed to understand; she only felt the horror. The full tide of the reaction had set in; she knew that she had been insane, that some far taint in her blood had mastered her. She looked at the two men with shrinking horror. Claude looked steadily at her. "Priestess of Cybele," said he, "what follows?"

Cotys revolted violently. She sprang to her feet, unsteadily enough. She appealed to her religion; she made the sign of the cross. It only traced the figure of the 'man of Vitruvius'! "Our Father which art in heaven," she began, despairing. Again she saw the 'man of Vitruvius'; and, in her hysterical state, thought that he took the phrase to himself, and smiled at her. She saw that every modern thought was only a copy of some ancient thought, and she knew herself vowed in her blood to the old gods. "I am lost," she said quite quietly, "I am Cybele's. Bring me the knife; bring me the wine." Claude took a gilded silver bowl wide and flat from the outstretched hand of one of the bronze goddesses; from the other a dagger. "We do not know," said he, "--and I ask pardon of the gods, and pray enlightenment--we do not know what was the wine of Cybele; this wine must serve." It was a clear white liquid that he poured into the bowl, and it trembled and simmered internally as if it were alive. In its limpidity the nymphs and satyrs that he had chased upon it seemed to renew their pictured orgies of drunkenness and lust. Cotys took the dagger, and the wrists of the two men. She cut her own arm and then theirs, holding their hands so that the three rivulets of blood were confluent to one. Then she took the ivy from her brows, and dipped it thrice. She took a leaf and put it in each mouth; then placed her hands

on the two heads, and the three bowed themselves above the surface of the liquor. She caught her breath, choking; the fumes were suffocating. She set her teeth upon the ivy, and persisted; presently the great change began. She grew rosy and brilliant; the whole temple seemed alive with unearthly beauty; she began to sob in her excitement; stronger and deeper grew her breath as she inhaled the ether. Soon all three were lying prone, their faces pressed close to the surface of the liquor of Cybele, sucking the vapour by great draughts into their lungs with open mouth, their fingers clenched, their veins boiling with the madness of that supreme intoxication.

The world was blotted out for her; she knew Nothingness, a vast blind space, spangled with a few points of brilliant light. She drew the vapour fiercely through her throat; the rare stars blazed, blasted the blackness out of being. Raving with the splendour and ecstasy of it, she saw suddenly that she must go mad, that it was not for mortals to endure such brilliance. She cried out on Cybele ``Let that be which must be!" Instantly a new passion smote her: what new rite was owed to the infernal, the inexorable goddess? What hideous parody of the most sacred and mysterious doctrine of the Christian faith was enacted in that temple of abominations?

Quem si puellarum insereres choro

Mire sagaceis falleret hospites:

Discrimen obscurum, solutis

Crinibus, ambiguoque vultu.

IV

IT IS AN EXTRAORDINARY CIRCUMSTANCE that the human brain is not impatient of contradiction. It is capable of carrying on two mutually exclusive trains of thought, and acting on each, without the slightest suspicion that anything is wrong with its unity. Each one of us, save the rarest--and it must be confessed, the most impractical--minds, admits of compromise somewhere, automatically, and when warning is given, the Will as often as not refuses to discuss the subject. Hence we have contradictions in terms flourishing gaily without any suspicion of their inherent oxymoron, as for example Christian Socialism. People claim to believe in destiny, and yet take pains to decide between divers courses of action; others say that faith moves mountains, but never think of trying to remove so much as a grain of dust in the eye by so evidently economical and painless a method. Again, we make vital changes in our lives, and it takes us years to realize the bearings of them; and as that great philosopher, Henry Higgins in *Pygmalion*, has said ``Do any of us understand what we are doing? If we did, would we ever do it?" Cotys, priestess of Cybele, never thought of interfering with the plans of Miss Flack of Polpenning; and Miss Flack did not realize that her initiation into

paganism meant more to her than taking up golf might have done. It was because the violation had been so deep that it showed no wave upon the surface. But the Hon. and Rev. Joseph Randolph Fortescue saw in her third letter that something had happened; a fortnight later he became seriously alarmed. He sent a telegram asking if anything was the matter. Cotys replied kindly and simply, or so she meant it; but the vicar's suspicions were only the more violently aroused. The double personality created in Cotys by her initiation was beginning to show signs of interfiltration. Fortescue was a man of action; he left his cure to his subordinate, and came over to Paris. Without warning he called at the house in the rue de Ponthieu. Cotys was at home; she was just dressing to go to the studio, as she did daily. The stone of Cybele, the fascination of the ether, the delirium of the savage rites, the personality of Claude, forceful and hideous, and that of Marsyas, pathetic and perverse, drew her exultant to their vortex.

Yet when her betrothed was announced, she forgot everything. She was the maiden of two months ago as she ran into the drawing-room. "Oh Randolph, how perfectly top-hole of you to come over. I've been dying to see you!" Fortescue had risen and gone towards her; as she came near he suddenly drew back. "My dear girl, whatever have you been doing?" "I? Nothing. What's wrong?" "Why, you've smothered yourself in musk!" "I certainly have not. How can you say such a thing?" She was perfectly sincere. "My mistake; forgive me!" answered Randolph, as he took her in his arms. She let herself go in his embrace; she began to kiss him eagerly. "There, sit down," she said a moment later, "and tell me all the news!" The vicar began to retail the doings of the village; Cotys stopped him. "Randolph! what's the matter with your face?" "Why, nothing! it's imagination, like that horrible smell of musk!" he laughed. But he went over to the mirror; she followed, her face ashen with horror. For the clear strong lines of the virile countenance were gone; the healthy pallor gone; instead, the whole skin was loose and red and bloated; horrible pimples with angry heads sprouted from it like fungi; the lips were full and puffed; they began to crack and blacken before their very eyes. "My God!" cried he. Her mind worked quickly. "The best doctor in Paris lives two doors down," she gasped; "this is his hour; come, run!" She took his arm; in three minutes they were in the waitingroom.

The doctor came from his study. "Hullo!" said he, "what's this?" But at that moment the man choked and died, even as the swelling burst the skin; the flesh had putrefied completely. Another half-minute, and the bones themselves yielded to the quintessence of corruption that had devoured them. The doctor had taken Cotys by the arm, and hurried her from the room.

She could not even think; in the fresh air she began to act, but automatically. She signalled a taxicab, and bade the man drive to the studio on the Butte Montmartre.

Claude was there with a model. "Send her away!" she cried, stamping with impatience while the girl dressed and went, in answer to his nod. The door closed; Cotys flung herself on the grey fur of the divan, took Claude's head in her hands, and poured out her story. Claude listened, his satanic smile thrilling his every limb. "You didn't know about the musk," he said when she had done. "That is the sign of a priestess of Cybele. When you become that, your body begins to secrete that subtle essence of desire. And as for Fortescue, the ivy of Cybele is poison ivy! The priestess of Cybele is inviolate; if a baptised Christian touch her with--that kind of touch--he dies as you have seen. That is, unless he has renounced his baptism." Here he took Cotys in his arms. Sternly he said to her, every word staccato and tingling with most general hate, "And I want you to do it. I want you to find these men and rot their bones, my branch of poison ivy. I want you to be Cotys of the Flacci, and avenge the old gods on the new." She began to breathe heavily with the mad excitement of murderlust; her fearful power made her insane with pride. She went to the great gates, and cried "open, it is I, Cotys of the Flacci, priestess of Cybele!" Claude opened the doors; they sank down before the altar, their nostrils greedily drinking up the ether of the gilded bowls.

V

IT WAS THE SECOND SUMMER of the revival of the worship of Cybele. No longer was the scene of the revels sacred to those Four Eyes under which the initiation of Cotys had been made. Artist friends of Claude, their models and their mistresses, men and women of the fast society of Paris and London, had joined the company. Cotys had used her house to entertain, as a focus for gathering men and women into the shrine. Already branches were spreading all over the world. A Russian Grand Duke had desecrated the chapel of his palace at Moscow to dedicate it to Dionysus. Germany had taken up the old worship enthusiastically; Walpurgis Night had come again. Certain professors had been of great assistance here; they had shown how all the quaint old customs of Christianity were of Pagan origin, and by simply making the people conscious of what they had always been doing, had turned their hearts without an effort. In London various pagan rites had been instituted under the thin veil of dramatic performances. All this was done stealthily enough; Claude and Cotys hid their true purpose from all who could not be trusted absolutely. But at headquarters deep and deadly work was going on. Hughes had brought in a Cardinal from South Italy, and Cotys, whose brilliant physical and mental appearance increased by an hundredfold by the extraordinary stimulus of her enthusiasm, had not only fascinated him to slavery, but shown him how the one hope for the Church lay in the gradual return to her true character. The Cardinal had returned to Italy; he had talked over three of his colleagues, and the General of the Jesuits was wavering. There were hopes of a Pagan Pope before the century was over.

Into this fierce current of life came Regulus on his summer holidays from

Eton. The boy was tall and strong, already soldierly in bearing at 15 years. Cotys brought him to the studio on his second day in Paris. His cousin's eyes devoured him with delight, a strange light kindling in their depths. "Cotys," said he, "do you recognize why the stone slept for all those years? It was because Cybele had no priest to guard it. None of the Flacci were capable of the holy office. Only when you came the old fires flamed again. But this boy shall be the Priest of Cybele, and so shall we establish the worship in the family. For he is the first born male of the main line; him must we consecrate." Neither of his hearers fully understood the implication; but pride and enthusiasm lit their faces. The boy had been prepared by his sister for something wonderful, and his gay adventurous spirit leaped to meet it. There and then they put him through the preliminary ceremony of the renunciation of his baptism, necessary because his second name was Paul, making him walk through the flames of ether, consecrated by a leaf from the ivy crown of Cotys. Then, as was their custom with a neophyte, the priestess made him join in libations of ether, and put him to the appalling test of apostacy. The ceremony had been successful; Regulus was pagan.

Nine days later the rite of his initiation was to take place; a new rite, devised by Claude in arduous nights. Fifteen men and women of the inner circle had been invited to attend; for this rite could not be openly proclaimed. Its existence must be guarded with every precaution that the infernal ingenuity of the celebrants could devise.

First, in solemn silence, the priestess of Cybele came forth from the shrine. She was heavily veiled from head to foot, and a lion-skin hung from her slim shoulders. Taking a drum and a cymbal from two attendants, she gave him to eat from the one and to drink from the other. Then she took his head between her hands, and cried: "I consecrate thee to the service of the Mother of the Gods." At that she droöped her veils and raised her brother from his knees. Her part was over; Claude had not told her what was to follow, except in vague terms, that the boy was to be initiated into the sacred dance, and led before the altar. Now the music began; everyone had drum or flute or horn or cymbal, and, one calling to another in this mad music, they surrounded the novice and began to dance. At first he stood bewildered; then the madness found his feet, and he began to leap and cry like a wild thing. Presently Hughes, who had slipped out of the throng when the dance began--his blindness forbade him to join in that part of the ceremonies--opened the shrine. With wolfish glee the intoxicated company rushed into the sacred place, crying aloud like wild beasts. On the altar lay a heap of small sharp knives. The infuriated worshippers scrambled for these, gashing themselves and each other in their frenzy. The boy saw red. He too picked up a knife. Claude motioned back the other worshippers; Regulus was left alone before the altar, facing Cotys, who was reaching her knotted hands to heaven in a strained and passionate ecstasy, as though she would drag down the goddess herself from heaven. Claude began a fierce incantation in Greek; his strong voice rolled above the rage of the barbaric music. Every now and then leapt

the chorus: *Soi d'egq leukas epi bqmon aigos.* "I will bring thee the offspring of a white goat before the altar." As the words became familiar by the constant repetition, men and women caught them up. Regulus, his face flashing, his limbs aching and sweating with the dance, whose fatigue he did not feel in his excitement, howled out the chorus, heedless of time, gashing his breast and arms now and again with the red-running knife. His eyes were fixed in awe and wonder on the stone of Cybele, drawn to it as a bird to a snake, seeming to communicate occultly with it, soul to soul. Suddenly his eyes illumined; they grew wilder and wider and more desperately fixed; his mouth opened in the square of tragedy, and a long hoarse scream inarticulate burst from his throat. He became still, rigid; on tiptoe he gazed at the stone of Cybele, his arms raised, seeing some appalling sight, the scream one harsh and acrid monotone. With a gesture Claude hushed the cymbals. Even Cotys heard; she dropped her arms, and gazed upon the altar and her brother, bewildered. She became aware of the imminence of some climax. The boy's mouth closed, his head drooped; it was as if some fearful struggle ended in submission. He said in a very slow even voice, deliberately and religiously: *Soi d'egq leukas epi bqmon aigos.* Instantly his enthusiasm returned; the drums and cymbals clashed and boomed; the horns blared out, the flutes shrieked passionately; with one shout of triumph the boy leapt high into the air; when he touched earth again he had consummated the ineffable sacrifice that made him priest, and flung the ghastly trophies upon the sacred stone. The deafening music of the dance redoubled in delirium. Cotys saw herself for a moment, the Cornish heiress, the delicately-bred English lady; and here she stood; the Roman blood in her had brought her to this pass. She stood, a Pagan Priestess, witness of the most tragic and abominable rite of all antiquity. And the victim was her own brother, that lay there bleeding on the ground, his white face turned to heaven, with his eyes rolled up so that nothing showed but bloodshot whites.

She staggered and fell; her arms automatically grasped the altar; her forehead sank upon the sacred stone, wet with her brother's blood. When she came to herself the dance was over. The reaction had set in. Everyone was preternaturally quiet and self-possessed, pallid as death, the very breath subconsciously suppressed. Claude was bidding them farewell. "Dr. Howard and I will look after the Priest of Cybele," he said. "In a month he shall first minister in public to the Mother of the Gods." Cotys rose to her full height. "O priest of Dionysus, hearken! and come hither!" Claude, who was bending over Regulus, helping the doctor to place the bandages, came to her. She put an arm about his neck. "I take this man to be my husband," she said quietly and firmly, "and I here offer to the goddess our firstborn son to be priest of Cybele, that the rite be established in the Flacci, the guardians of the sacred stone, from generation unto generation, until the Fates weary of spinning on the Loom of Time, and drop the silk from nerveless hands into the abyss that lies beyond the stars. *Konx Om Pax.*" With these words, that for uncounted centuries had closed the greater mysteries, she ceased.

A few weeks later she was married to Claude at the Madeleine by the apostate Cardinal, who by subtle modifications of gesture and of emphasis and intonation, imperceptible save to the initiated, had restored the ceremony to a thin veil of the old rite at which girls sang:

'Iwos dh to melavron

`Umhnaon a errete tektontes andres

`Umhnaon gambros erxetai ijos 'Areni

`Umhnaon andros megalq polu meizqn

`Umhnaon

Thus was restored the secret worship of the ancient goddess, re-established in the world; and thus was restored the glory of the house of Flaccus.

Their firstborn was a boy; they called him Atys.

ALEISTER CROWLEY

Hymn to Lucifer

Ware, nor of good nor ill, what aim hath act?
.....Without its climax, death, what savour hath
Life? an impeccable machine, exact
.....He paces an inane and pointless path
To glut brute appetites, his sole content
.....How tedious were he fit to comprehend
Himself! More, this our noble element
.....Of fire in nature, love in spirit, unkenned
Life hath no spring, no axle, and no end.

His body a blood-ruby radiant
.....With noble passion, sun-souled Lucifer
Swept through the dawn colossal, swift aslant
.....On Eden's imbecile perimeter.
He blessed nonentity with every curse
.....And spiced with sorrow the dull soul of sense,
Breath life into the sterile universe,
.....With Love and Knowledge drove out innocence
The Key of Joy is disobedience.